



Property of
Theological Union

MAR 15 1988

THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE KAZAN ICON OF THE MOTHER OF GOD

17th century; from the collection of P. D. Kory

The Kazan Icon of the Mother of God is one of the most venerated images of the Theotokos in Russia. Its miraculous appearance to the residents of Kazan took place on July 8, 1579, after a terrible fire that destroyed half of the city. The translation of the icon to the Annunciation Cathedral in the Kazan Kremlin was marked by a miraculous healing of two blind men, Iosif and Nikifor. A copy of the locally venerated miraculous icon was dispatched to Moscow.

The Kazan Icon of the Mother of God accompanied in battle the troops of Kosma Minin and Prince Dimitriy Pozharsky during the Polish-Lithuanian invasion of Russia in 1612 and was carried by the victorious Russian warriors into the Moscow Kremlin. This is commemorated by a national feast in its honour observed on October 22. During the Patriotic War of 1812, Russian troops routed for the first time a unit of the "invincible" French army on October 22, the Feast of the Kazan Icon of the Mother of God. During the Great Patriotic War of 1941-1945, His Holiness Patriarch Sergei of Moscow and All Russia together with the worshippers, offered up diligent prayers for our victory. The feast days of the icon are July 8/21 and October 22/November 4.

1987. 10 THE JOURNAL OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

The journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No. 624, Moscow 119435, USSR

Editor-in-Chief:
Metropolitan PITIRIM
of Volokolamsk
and Yuriev,
Head of the Publishing
Department
of the Moscow
Patriarchate

Executive Secretary:
K. M. Komarov

CONTENTS

Message from His Holiness Patriarch Pimen on the 300th Anniversary of the Ryazan Cathedral of Sts. Boris and Gleb	2
Interview Given by Metropolitan Pitirim of Volokolamsk and Yuriev to an Italian Journalist, Domenico Campana	3
Mrs. Sonia Gandhi Visits the Moscow Monastery of St. Daniel by Hieromonk Mejodiy	5
CHURCH LIFE	
650th Anniversary of the Trinity-St. Sergiy Lavra	
Address of His Holiness Patriarch Pimen	8
Jubilee Celebrations in the Lavra by Hegumen Andronik	9
Birthday of the Primate of the Russian Orthodox Church	13
Archimandrite Konstantin Khomich Nominated and Consecrated Bishop of Pinsk	15
The Russian Orthodox Church Broadens Cooperation with Cinematographers	20
The 2nd International Church Study Conference in Moscow (continued) by E. Speranskaya	20
For the 300th Anniversary of the Ryazan Cathedral of Sts. Boris and Gleb	
Jubilee of the Cathedral by Archpriest Viktor Inozemtsev	31
The Ryazan Cathedral of Sts. Boris and Gleb by Archpriest Anatoliy Lazarev	32
Church Celebrations of the 400th Anniversary of Tobolsk by Father Aleksiy Sidorenko	35
In the Korets Convent of the Holy Trinity by Archpriest Iosif Bogachenko	37
Archbishop Damian (in memoriam) by Archpriest Petr Mulyar	38
In the Dioceses	39
HERMONS	
On the Consecration of the Church of All Saints Who Shone Forth in the Land of Siberia by Metropolitan Gedeon	44
On the Feast of St. Sergiy the Hegumen of Radonezh by Father Dimitriy Smirnov	45
On the Feast of the Glorification of the Iberian Icon of the Mother of God by Father Mikhail Mozharov	46
PEACE MOVEMENT	
The 3rd Peace Seminar in Torgau	50
Session of the Board of the "Life and Peace" Institute	50
Soviet-American Peace Walk by Archimandrite Viktor	51
ORTHODOX SISTER CHURCHES	
Metropolitan Damaskinos of Switzerland — Doctor of Theology "Honoris Causa" of the Orthodox Theological Faculty in Prešov by Bishop Vladimir	55
Representatives of the Theological Schools of the Russian Orthodox Church Visit Poland by S. Rasskazovsky, N. Derzhavin	56
Youth Seminar at the Leningrad Theological Academy	59
In Memory of Metropolitan Filaret of Vidin by V. Vilkov	61
In Memory of Schemahierodeacon Dimitriy the Hagiorites by Hieromonk Nikolai	62
ECUMENISM	
Inauguration of the Primate of the Roman Catholic Church in Hungary, Dr. Laszlo Paskai	64
Speech by Patriarch Pimen at the Reception for Patriarch Maximos V Hakim	65
Condolatory Telegrams on the Death of Dr. Zoltan Káldy	66
Sanctity, Sanctification and Saints by Archbishop Mikhail	67
THEOLOGY	
Father Superior of the Optina Wilderness Archimandrite Moisei by Sister Elena	71
LITURGICAL PRACTICE	
The Sacrament of Penance. The Order of Confession (continued) by A. I., Archpriest Gennadiy Nefedov	74
BOOKS AND PUBLICATIONS	
The 1987 Old Believers Church Calendar by S. Matsnev	80

Message

from His Holiness Patriarch PIMEN

to His Grace Archbishop SIMON of Ryazan and Kasimov
on the Occasion of the 300th Anniversary of the Ryazan Cathedral
of Sts. Boris and Gleb and the 40th Anniversary of Its Restoration

Your Grace, dear Vladyka,

My heartfelt congratulations to you, the clergy and flock of the Ryazan Diocese on the 300th anniversary of the Ryazan Cathedral of Sts. Boris and Gleb and on the 40th anniversary of its restoration.

I have authorized His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, to head your jubilee solemnities. I am sending with him this letter and the holy icon in blessing. I have also given my blessing to His Grace Archbishop Gleb of Orel and Bryansk and His Grace Archbishop Mefodiy of Voronezh and Lipetsk to participate together with him in the jubilee solemnities.

For 300 years the Ryazan cathedral church, which is dedicated to the holy martyrs of Russia Princes Boris and Gleb, has been the ecclesiastical and spiritual centre of your diocese. But its true significance extends, of course, beyond the time limits mentioned and diocesan boundaries.

The veneration of Princes Sts. Boris and Gleb in the Ryazan lands began way back in the olden days. This is quite understandable since St. Gleb was the ruler of the Murom-Ryazan lands. A worthy continuer of the cause of his father, Prince St. Vladimir, Equal to the Apostles, during his brief reign Prince Gleb laid the foundations of Christianity in his principdom, a work which entailed great difficulties. Murom and Ryazan were situated at a distance from the Dnieper route through which Christianity had been penetrating into Russia for a number of centuries. That was why the new teaching was harshly opposed by the adherents of paganism. Preaching Christianity there was indeed a great feat.

Age-old tradition has preserved the memory of Prince St. Gleb as the Apostle of Ryazan. Over 900 years the people of Ryazan have turned to the Orthodox martyrs Boris and Gleb as their intercessors who healed all who turned to them in faith and love. Many churches and old cathedrals in the main cities of the Ryazan area are dedicated to them and not a few villages have been named after them. The Ryazan Diocese itself, as it says in the *Life* of St. Vasiliy of Ryazan, is called Borisoglebskaya.

Much was done to establish Christianity in the Ryazan lands by Prince St. Konstantin (Yaroslav), whose son was martyred by the pagans incited by the witch-doctors. Imitating the example of Prince St. Vladimir and his son, the Orthodox Prince St. Gleb, he endeavoured to enlighten the people and spread book-learning; he also built churches and cloisters which were depositories of faith and piety for the newly-converted Christians. It was he who founded in 1096 (some sources say 1095) Pereyaslavl-Ryazansky—New Ryazan.

St. Vasiliy of Ryazan (†1295) had the same significance for Ryazan that St. Petr had for Moscow. He was appointed Bishop of Murom but upon being unjustly deposed he left it and sailed down the Oka to Old Ryazan and from there to Pereyaslavl-Ryazansky where he settled. St. Vasiliy deeply venerated the holy martyrs Sts. Boris and Gleb. The fact that the present jubilee solemnities coincide with the Feast of the Invention of the Relics of St. Vasiliy is very significant.

On June 23, 1987, the 300th anniversary of the founding of the Ryazan Cathedral of Sts. Boris and Gleb is marked. But history of the cathedral goes farther back. It was built four times, the first church, built on the spot over 800 years ago—in 1152, up to its first destruction in early 16th century was considered the cathedral church.

The present 300th anniversary of the Cathedral of Sts. Boris and Gleb coincides with the 40th anniversary of its restoration, which proves the actual possibility of combining age-old traditions with the life of our Church in new social conditions. The Russian Orthodox Church is at one with the life of the people. Positively evaluating the new horizons opening up before the people, she calls upon her faithful children to help promote the bright changes taking place in our society and state, to be conscientious in their labour, setting an example of high morality and serving the cause of peace on Earth and friendship among nations.

In congratulating you, dear Vladyka, the clergy and flock of the Ryazan Diocese, I would like to mark Your Grace's beneficent labour. You are known in our Church as an exemplary archpastor solicitous for the well-being of the entire Ryazan Diocese and the piety of the flock entrusted to you. You have been especially zealous in keeping up the grandeur of the ancient and majestic Cathedral Church of Sts. Boris and Gleb, the 300th anniversary of which you are now solemnly marking. Thank you, dear Vladyka, for your diligent and exemplary service of the Holy Church and the people of God.

In connection with this significant jubilee I am happy to greet you again, dear Vladyka, the clergy and God-loving flock of the Ryazan Diocese and wish you all the beneficences and rich mercies of God.

May the Lord bless you all.

PIMEN, Patriarch of Moscow and All Russia

June 22, 1987
Moscow

Interview

Given by Metropolitan PITIRIM of Volokolamsk and Yuriev
to an Italian Journalist, DOMENICO CAMPANA

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, was interviewed by an Italian writer and journalist, the special correspondent of the papers, *Il Mattino* (Naples) and *Il Giorno* (Milan), Domenico Campana, on July 28, 1987.

QUESTION: How do you evaluate the position of the Russian Orthodox Church in the Soviet state?

ANSWER: From the Orthodox point of view everything in life takes place according to the law and will of God. This year, we are marking the 70th an-

niversary of the Great October Socialist Revolution. At the same time, we are celebrating the 70th anniversary of the restoration of the patriarchal see in the Russian Orthodox Church which took place in November 1917. Important civil or ecclesiastical dates in history are an impetus for summing up the historical path of the Russian Orthodox Church. We have been living in a socialist state for seventy years. It is a new formation and a new way of thinking. The state has passed through a period of its establishment; it was a difficult road of search resulting in a

complete breaking-up of the old structures. The Church is the only structure preserved from the olden times. Moreover, preserved unchanged is the structure that was laid in the days of the Apostles and took shape in the period of Russian ecclesiastical history from the time of Prince St. Vladimir to Tsar Peter. During the revolutionary changes in 1917 there were people in the Church who considered that reforms were necessary. I have in mind the so-called Renovatism (Russ.—*obnovlenchestvo*). But life showed that this should not be. Therefore, as did the first patriarch after the Revolution, His Holiness Patriarch Tikhon and his successors—Their Holinesses Sergiy and Aleksiy, so now His Holiness Patriarch Pimen of Moscow and All Russia continues to keep to the ancient traditional line—the preservation of the structure and witness of the doctrinal and moral content of our Christian dogma in new social conditions, in the new political context.

What we observe today and have in the last decades, during the 40 years after World War II, is the formation in new conditions of the social mission which the Church has always fulfilled. Today, the Russian Orthodox Church is attracting the attention of the world public more than ever before. Never in the past has she had such wide international ties. The basic cause for this is the fact that our Church showed the first experience of preserving her essence in new socio-economic and political conditions.

The extensive social work of the Church, which today focuses on the effort for the good of humanity, is directed at preserving life and peace. For the first time in history, the Russian Church drew together the believers of different confessions to hold joint discussions on problems of peace. Thus, in 1952, there was the Conference of Representatives of All Churches and Religious Associations in the Soviet Union at Zagorsk. In 1969, we developed the fundamental trends of the conference with international participation. Held on still wider international basis were the Moscow world conference of 1977 and 1982. Non-religious people too took part in the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life

from Nuclear Catastrophe", and in the round table conferences held annually since then to develop the ideas of this conference. We invite to them researchers from the Academy of Sciences, military experts, etc.

Thus, on the initiative of the Church, specialists from various fields of knowledge, men of differing convictions—positivists, Marxists, idealists and materialists, have been drawn together, to solve vital issues of the time. At the February Forum: "For a Nuclear-Weapons-Free World, for the Survival of Humanity" held in Moscow in 1987, the fund for the survival and development of humanity was formed. Its initiator was Academician Evgeniy Velikhov, Vice-President of the USSR Academy of Sciences. The initiative group includes Academician Dmitriy Likharev, expert on politics Georgiy Arbatov, the writer Chinghiz Aitmatov, and Metropolitan Pitirim from the Russian Orthodox Church. As you see the Church has found her place here too.

QUESTION: Is the life of the Russian Orthodox Church affected by the reorganization?

ANSWER: The Church, which has an invariable canonical structure, is in constant process of reorganization. St. Cyprian Bishop of Carthage, Latin writer of the 3rd century, says: "The Church always renovates herself". That is why "reconstruction" or "renovation" is one of the properties of the Church. The Church existed in the days of slavery, under feudalism and capitalism, and she will continue to live under Communism. How? We do not know it yet. But under socialism she has found a solid status. All our unshakable dogmatic foundations, our moral values, and our canons should find a place in the new structure too. Stressed in the speeches of our statesmen today is the importance of spiritual values, the fact that spiritual values surpass the bounds of class and political conflicts, that the high dignity of man is indisputable and that in our life the human factor is today one of the principal. And one of the spheres of the Church's activity and influence are spiritual values.

At present the Russian Orthodox Church is getting ready to celebrate the Millennium of the Baptism of Russia. The celebrations will begin in June.

1988. Our life after the jubilee will continue as before at an accelerated rhythm, just as everything else in our country, at a rhythm which places upon us heightened moral and spiritual obligations. We constantly preach in churches on the need to perfect the personality, on spiritual values, which we must not only preserve but develop. There are seven working groups in the Holy Synod Commission on the preparation for and Celebration of the Millennium of the Baptism of Russ.

I have been put in charge of the information and publishing working group. We are preparing for publication books, pamphlets, booklets, articles, films, videofilms, slidefilms, gramophone and tape records reflecting all aspects of the Church's life, and working intensely with the press media. Naturally our work will continue after the jubilee too: we intend to analyze and evaluate everything done in the jubilee days and consider our prospects for the future.

Mrs. Sonia Gandhi Visits the Moscow Monastery of St. Daniel

During the recent official visit to this country of the Indian Prime Minister, Mr. Rajiv Gandhi, his wife, Mrs. Sonia Gandhi, went to see one of the ancient landmarks of the Soviet capital, the St. Daniel Monastery which is to become the new spiritual and administrative centre of the Moscow Patriarchate.

On her visit, which took place on July 3, 1987, Mrs. Sonia Gandhi was accompanied by L. S. Ryzhkova, the wife of the Soviet Prime Minister N. I. Ryzhkov, and Indian Embassy and the USSR Foreign Ministry officials. At the holy gates of the monastery the distinguished guests were welcomed by the Father Superior, Archimandrite Tikhon, the monastery brethren and staff of the Department of External Church Relations of the Moscow Patriarchate, as well as by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Charchev.

Archimandrite Tikhon invited the guests on a tour of the cloister. He started out by showing them a specially mounted open-air photo exhibition demonstrating the monastery cathedrals and other buildings in different periods of its history, from 15th and 17th century engravings to photographs tracing the progress of the current restoration works. In the Church of the Protecting Veil of the Cathedral of the Holy Fathers of the Seven Ecu-

menical Councils, Mrs. Gandhi was shown the new iconostases executed in the early-Russian style. She attended a divine service in the Holy Trinity Cathedral. In the residence of the father superior the distinguished guests were cordially welcomed on behalf of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church by Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, and Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

Addressing Mrs. Gandhi, Metropolitan Sergiy noted in particular the profound mutual understanding and broad cooperation in relations between the peoples of the Soviet Union and India.

Mrs. Sonia Gandhi made an entry in the Distinguished Visitors Book, saying she was happy to have the opportunity to visit the ancient monastery. She also wrote she was impressed with the scale of the work and restorations conducted in preparation for the Millennium of the Baptism of Russ.

The distinguished guest was presented with an icon of the Orthodox Prince St. Daniil of Moscow.

Mrs. Sonia Gandhi said she would like to visit the St. Daniel Monastery again when all the restoration work is completed.

Hieromonk MEFODIY

Meeting Devoted to the 75th Anniversary of the African National Congress. The Soviet Afro-Asian Peoples' Solidarity Committee, the All-Union Central Trade Union Council, the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, and the Central Committee of the All-Union Leninist Communist Youth League held a meeting of the Moscow public devoted to the 75th anniversary of the African National Congress (ANC) of South Africa on January 7, 1987, in the Oktyabrsky Hall of the House of Unions. The meeting was attended by Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Presidium of the Soviet Afro-Asian Peoples' Solidarity Committee.

Session of the WCC Sub-Unit "Renewal and Congregational Life". The latest session of the WCC Sub-Unit "Renewal and Congregational Life", which deals with generalizing the experience of various Christian communities, was held from January 9 to 13, 1987, in the hamlet of Cartigny, near Geneva. From the Russian Orthodox Church, Archpriest Vladimir Bashkirov, Rector of the Church of Sts. Constantine and Helena Equal to the Apostles, in West Berlin, and a member of the sub-unit, took part in its proceedings. The session discussed the results of the sub-unit's work over the previous two years and mapped out a thematic plan of work until the next WCC Assembly in 1991. Debates were held on a universal understanding of the term "renewal" and on the problems of drafting a theological concept of a community in the form of a consensus acceptable to all.

Visit of the Ambassador of France. On January 12, 1987, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received Yves Pagniez, Ambassador Extraordinary and Plenipotentiary of France to the USSR, at his request. The ambassador noted that the government of France assesses highly the peace and ecumenical ministry of the religious workers of the world, including that of the Russian Orthodox Church in the USSR. The ambassador, who arrived in the USSR recently, inquired about the life of the Moscow Patriarchate today. First Secretary of the Embassy of France Pierre Buhler, Cultural Attache Anita P. Davidenkoff, and referent of the head of the DECR, Hieromonk Serafim, took part in the talk. The ambassador of France acquainted himself with the churches of St. Daniel's Monastery and had a meeting with the Father Superior, Archimandrite Panteleimon.

Talk with Alan Thompson. On January 14, 1987 Alan Thompson, Executive Director of the National Council for American-Soviet Friendship, was

received at the Department of External Church Relations. A talk was held on the participation of the Russian Orthodox Church in the signing of the joint Soviet-American Appeal to Peace. Further Ioann Sviridov took part in the talk from the Department of External Church Relations, and M. I. Shchedrov—from the Soviet Peace Committee.

Visit to the Embassy of China. On January 21, 1987, Metropolitan Yuvenaliy of Krutitsy and Kolomna, accompanied by his secretary, Archimandrite Grigoriy, paid a visit to the Embassy of the PRC in the USSR, where the metropolitan was received, at his request, by Minister-Counselor Li Fenglin.

Session of the Working Presidium of SPC Public Commission. A session of the Working Presidium of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, was held on January 27, 1987, at the Department of External Church Relations. It was chaired by Metropolitan Filaret of Minsk and Byelorussia. A report on the commission's work in 1986 was heard and a plan for the coming year was discussed at the session.

Visit of Charge d'Affaires a. i. of Lebanon. On January 29, 1987, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received Gabriel Geara, Charge d'Affaires a. i. of Lebanon, at the latter's request. Mr. Geara presented to Metropolitan Filaret a letter from Maronite Patriarch Nasrallah Boutros Sfeir of Antioch and All the East, to be handed over to His Holiness Patriarch Pimen Archimandrite Niphon, representative of the Patriarch of Antioch and All the East to the Patriarchate of Moscow and All Russia, took part in the talk.

Visit of the Rector of the Evangelical Academy in Tützing. On February 2, 1987, a group of representatives of the Bavarian Society for Strengthening Relations between the FRG and the USSR, which was in Moscow at the invitation of the Union of Soviet Friendship Societies, visited the DECR. The group was taken on an excursion of St. Daniel's Monastery. Dr. Klaus-Jürgen Roepke, Rector of the Evangelical Academy in Tützing, who was a member of the delegation, was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. Dr. A. S. Buevsky, Executive Secretary of the DECR, took part in the talk, during which preparations for a symposium to be held in Tützing, FRG, devoted to the Millennium of the Baptism of Russ, were discussed.

A Reception in the Embassy of Belgium. On February 3, 1987, Rene Panis, Ambassador of the

Kingdom of Belgium to the USSR, gave a reception on the conclusion of his diplomatic mission and his departure from the Soviet Union. Among those in attendance at the reception from the Russian Orthodox Church were Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and Hieromonk Seraphim, referent of the Head of the Department of External Church Relations.

Session of the Preparatory Committee of the 8th World Festival of Youth and Students. The first session of the International Preparatory Committee of the 8th World Festival of Youth and Students was held from February 6 to 8, 1987, in Moscow. The representatives of 102 countries and 28 international organizations took part in the committee proceedings. DECR referent Valentin Karpenko took part in the session along with the representatives of the Ecumenical Youth Council in Europe. The choice of a venue of the 8th World Festival of Youth and Students in 1989 was the main issue on the agenda; a discussion was also held on the development of the world festival movement and its specifics in present-day world conditions.

Visit of the Ambassador of the Philippines. On February 12, 1987, Alexandro Melchor, Jr., Ambassador of the Republic of the Philippines, and his spouse paid a visit to Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

Luncheon in Honour of Patriarch Maksim of Bulgaria. On February 15, 1987, Georgiy Pankov, Ambassador Extraordinary and Plenipotentiary of the People's Republic of Bulgaria to the USSR, gave a luncheon in honour of His Holiness Patriarch Maksim of Bulgaria, who was in the USSR

in connection with his participation in the proceedings of the Moscow International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity".

The reception was attended by K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, officials of the Embassy of the PRB, and clerics of the Russian Orthodox Church.

Reception in Connection with the 80th Birthday of Bandido Khambo Lama Zh. Zh. Erdynyev. On February 15, 1987, the Central Religious Board of the Buddhists of the USSR gave a reception on the occasion of the 80th birthday of Bandido Khambo Lama Zh. Zh. Erdynyev. Among those in attendance at the reception were Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Dr. A. S. Buevsky, Executive Secretary of the Department; and Hieromonk Irinarkh, a DECR staff member.

Meeting with a Delegation of Politicians and Businessmen from the USA. On February 28, 1987, Metropolitan Yuvenaliy of Krutitsy and Kolomna received at his residence in the Novodevichy Convent a delegation of representatives of the US political and business communities headed by Senator D. Pryor. The guests made an excursion of the Novodevichy Convent and visited the Transfiguration Church over-the-gate, where they met with Metropolitan Yuvenaliy. Metropolitan Yuvenaliy spoke about the results of the Moscow International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" and answered the guests' many questions.



650TH ANNIVERSARY OF THE TRINITY- ST. SERGIY LAVRA

Address of His Holiness Patriarch PIMEN

the Trinity-St. Sergiy Lavra, July 18, 1987

Beloved in the Lord archpastors, honourable fathers, brothers and sisters,

Dear guests,

Today we are celebrating the invention of the holy relics of our God-bearing father, St. Sergiy, the great intercessor for the Land of Russia. And here, in the Trinity-St. Sergiy Lavra, founded by him 650 years ago under his grace-filled protection we offered up our fervent prayers to the Chief Shepherd our Lord Jesus Christ. Our prayer unites and strengthens us spiritually and fortifies us to fulfil successfully our earthly predestination.

For six and a half centuries now this holy cloister has shed the light of faith and piety, like an inextinguishable lamp, upon our life's path; it draws thousands upon thousands of pilgrims from every corner of our God-protected country and beyond its borders.

Tomorrow and on the following days we shall mark with prayer this important anniversary. We observe with great joy how many venerable archpastors, God-loving pastors and faithful children of Christ were drawn by Abba Sergiy to this prayer of the whole Church.

We cordially greet here our dear guests—pilgrims from the Philippines led by our brother, His Eminence Jaime Cardinal Sin, Archbishop of Manila. We are sure that this fraternal visit, which offered them an opportunity to see the shrines of our Church, get to know the modern life of our people and their desire for peaceful cooperation with all the other nations, will help to strengthen sisterly relations between our Churches, and promote mutual understanding between our two countries.

We are happy to greet and express deep respect to the Land Bishop of Lower Saxony, Dr. Johannes Hempel, President of the World Council of Churches, and his wife and children, who have arrived here from the German Democratic Republic.

Today, among us are our dear children of the Church from Brazil, Great Britain, Finland and France. To all of them we wish the blessing of God and the intercession of St. Sergiy. We believe that, with God's help, the God-given gift of communion will continue to grow to the glory of our Lord and Saviour.

Continuing her service of God, salvifically guiding the faithful, lovingly serving mankind and preaching peace to those afar off and nigh (Eph. 2. 17), our Holy Russian Orthodox Church is completing her preparations for her millennium. Moreover, we have already started the process of celebration.

We have already held two international study church conferences: on the history of our Church in Kiev last year, and recently in Moscow on theology and spirituality. We are happy at the participation in them of many eminent Church historians and theologians, as well as secular scholars of our country and other countries, who share with us in the joy of the forthcoming celebration. We believe that the jubilee of our Church will be a feast for entire Christendom.

At this historical period, all the people of our country are involved in the process of all-round renovation of the life of society. Our believing

citizens are actively participating in this beneficent process. May the Lord bless these efforts of the whole nation, which we trust will lead to the all-round flourishing of our beloved Motherland.

Dearly beloved partakers of this meal, I thank you all very much for the joy of your prayerful participation in the feast, for sharing with us in this fraternal agape.

I prayerfully wish you all good health and abundant spiritual and bodily strength. *The Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

Jubilee Celebrations in the Lavra

On July 18-20, 1987, there were celebrations in the Trinity-St. Sergiy Lavra to mark its 650th anniversary. The jubilee was timed for the second day of the Feast of the Invention of the Relics of St. Sergiy of Radonezh—the Synaxis of the Saints of Radonezh, which is observed on July 19(6).

On July 16, the Liturgy for the Dead was celebrated in the Dormition Cathedral of the Lavra followed by a panikhida for the departed relatives of St. Sergiy, the fathers superior and brethren of the cloister, its church-warriors and benefactors throughout its history.

The celebrations to mark the 650th anniversary of the Trinity-St. Sergiy Lavra were attended by Metropolitans: Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Sergiy of Odessa and Kherson; Filaret of Minsk and Belorussia; Aleksiy of Kalinin and Pskov; Pitirim of Volokolamsk and Tver; Serapion of Kishinev and Moldova; Vladimir of Rostov and Novosibirsk; Patriarchal Exarch to Western Europe; Archbishops: Leontiy of Leningrad and Buzuluk, Feodosiy of Minsk and Tyumen, Varfolomei of Tashkent and Central Asia, Pimen of Saratov and Volgograd, Melkhisedek of Perm and Kurgan, Simon of Ryazan and Kasimov, Iov of Zaraisk, Irii of Kharkov and Bogodukhov, Agapangel of Vinnitsa and Bratslav, Varvara of Cheboksary and Chuvashia, Feodosiy of Voronezh and Lipetsk, Aleksandr of Dmitrov; Bishops: Anatoly of Ufa and Sterlitamak, Valentin of Vladimir and Suzdal, Serafim of Penza and Saransk, Afanasiy of Perm and Chelyabinsk, Kliment of Serpukhov, Seraphim of Solnechnogorsk, Evseiy of Kazakhstan, Vladimir of Podolsk, Feofan of Kashira, Simon of Brussels and Belgium and Pante-

leimon of Arkhangelsk and Murmansk.

The monasteries of the Russian Orthodox Church were represented by the Father Superior of the Pochaev Lavra of the Dormition, Archimandrite Mark; the Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Tikhon; the Father Superior of the Pskov-Pechery Monastery of the Dormition, Archimandrite Gavriil; the Father Superior of the Zhirovitsy Monastery of the Dormition, Archimandrite Stefan, and the Father Superior of the Vilnius Monastery of the Holy Spirit, Archimandrite Nikita. From the convents there were: Hegumenia Varvara of the Pukhtitsa Convent of the Dormition; Hegumenia Feofania of the Mukachevo Convent of St. Nicholas; Hegumenia Evgenia of the Chumalevo Convent of the Ascension; Hegumenia Natalia of the Korets Convent of the Holy Trinity; Hegumenia Evfrosinia of the Aleksandrovka Convent of St. Michael; Hegumenia Evfrosinia of the Zhirovitsy Convent of the Nativity of the Blessed Virgin; Hegumenia Ilaria of the Krasnogorsk Convent of the Protecting Veil and Hegumenia Angelina of the Vilnius Convent of St. Mary Magdalene.

Among the participants in the celebrations there were the superintendents of the Moscow church districts, staff members of the Moscow Patriarchate, including the Department of External Church Relations, Publishing Department and Economic Management and representatives of the Moscow, Leningrad and Odessa theological schools. There were also the Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon; the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Gavriil; and Hieromonk Vitaliy of the Russian Mo-

nastery of St. Panteleimon, on Mount Athos.

Participating in divine services were Bishop Chrysostom of Dodona and other hierarchs and clerics of the Church of Hellas who had arrived from Greece with a group of pilgrims. Among the distinguished guests were the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev, and other officials.

Divine Liturgy was celebrated on the day of the feast and All-Night Vigil was held on the eve in the Trinity and Dormition Cathedrals. His Holiness Patriarch Pimen attended Divine Liturgy, celebrated by the Father Superior of the Lavra, Archimandrite Aleksi, in the Domestic Chapel of St. Filaretos the Merciful.

The message of His Holiness the Patriarch on the occasion of the 650th anniversary of the Trinity-St. Sergiy Lavra was read out by the Father Superior, Archimandrite Aleksi, at the late Divine Liturgy in the Dormition Cathedral after the Communion Verse (*JMP*, 1987, No. 7, p. 2). This was followed by a moleben after which "Many Years" was sung. After that His Holiness Patriarch Pimen bestowed his paternal blessing upon all the participants in the celebrations from the balcony of the patriarchal chambers.

After a festal procession with the bearing of the panagia, a fraternal repast was served in the Refectory Church of St. Sergiy at 2 p. m. It was led by the Holy Archimandrite of the Lavra, His Holiness Patriarch Pimen.

Addressing His Holiness, Archimandrite Aleksi said: "In bygone times, the grace of the Divine Trinity that rested upon the saint, united together, after Its image dismembered Russ. And to this day the cloister of the Life-Giving Trinity stands as a symbol of unity which 'conquers the hateful discords of this world'. Here stream numerous pilgrims from all the parts of the planet and receive here with joy and gratitude something that is dear to every man's heart—the breath of the world divine. The Lavra leaves a profound and beneficent trace in the soul of every worshipper, proclaims the good news of peace and invokes God's blessing upon the nations on our planet". Archimandrite Aleksi pointed out that

the whole life of His Holiness Patriarch Pimen "has been closely associated with the history of the Trinity-St. Sergiy Lavra and has been under the invariable intercession of St. Sergiy". Speaking on behalf of the Lavra brethren, Archimandrite Aleksi felicitated His Holiness on the jubilee of the cloister and "Many Years" was sung to him. During the fraternal repast the joint choir of the Trinity-St. Sergiy Lavra and the Moscow Theological Academy conducted by Archimandrite Matfei sang hymns from a special programme prepared for the jubilee. The guests at the celebrations received commemorative gifts: the *Trinity-St. Sergiy Lavra* book, a pamphlet on its 650th anniversary, the jubilee medal and badge and a cassette with recordings of hymns sung by the joint choir called "Let us bring all manner of spiritual song unto the Theotokos".

At 6 p. m. a theological seminar to mark the occasion opened in the conference hall of the Moscow Theological Academy.

Two reports were presented on June 19. One was by the Father Superior of the Lavra, Archimandrite Aleksi, entitled "St. Sergiy and Russian Spirituality". He pointed out that "implicated in the life of St. Sergiy was the central idea of the historical mission of the Russian land and the Orthodox Russian people—the idea of earthly force aspiring after Heavenly goals, of the people seeking, above all, its salvation in God and then bringing the Gospel of love and peace to other nations".

Archimandrite Aleksi said that "the life of St. Sergiy two central ideas can be singled out which this spirit-bearing man served—holy Orthodoxy and the freedom of Russ". The rapporteur then cited concrete evidence to illustrate his point. He said in conclusion: "Although St. Sergiy was the saint of his time and his nation, he, as a true spiritual genius, stood above his age". He was not only the present, but also the future and led others to genuine spiritual freedom. By his example, prayer and word of mouth he promoted the national cause of rejuvenating the moral strength of the people, was a gatherer of Russian land, peacemaker, spiritual father and counsellor of princes and a friend of saintly hierarchs of the Church".

The second report presented by Archimandrite Innokentiy under the title "The Trinity-St. Sergiy Lavra and Interaction of Cultures" traced the Lavra's links with the Holy Land, Mount Athos and Constantinople. The speaker pointed out that historical sources, on the one hand, link St. Sergiy's name with the main cultural-historical centres of that epoch (Athos, Constantinople, Jerusalem), while, on the other hand, attest to the role of the Trinity-St. Sergiy Lavra as a focal point of the power of God possessed by Athos, Constantinople and Jerusalem. Archimandrite Innokentiy then proceeded to examine historical evidence linked with the names of Sts. Sergiy of Radonezh, Afanasiy of the Sokoloe Monastery, Epifaniy the Wise, Nikon of Radonezh and Staretz Simeon the Recluse. He pointed out in conclusion that a superficial concept of mutual influence should be replaced with the recognition that there exists "a profound creative interaction (synergasia) of historical phenomena". On Monday, July 20, the seminar continued its work. The participants heard a report by Archimandrite Feodosios, assistant to the father superior, entitled "The Patriotic and Peacemaking Work of the Trinity-St. Sergiy Lavra". He said: "If one tries to describe by one word the activities of the great founder of the Lavra, then perhaps the best word would be 'gathering'. In the beginning he gathered together in prayer the strength of his soul, then having become light-bearing and God-like, he emanated over great distance the grace-filled rays of peace and love, gathering around himself, first, the monastery brethren and then, gradually, the whole of Russ". The speaker pointed out to the role of St. Sergiy in the victory in the Kulikovo battle by the Orthodox Prince Dimitriy and cited evidence of the peacemaking and intercessory activities of the subsequent hegumens of the Lavra. The speaker described in detail the siege of the Lavra by the 20-thousand strong Polish army of Jan Sapieha which lasted from September 23, 1608 to January 12, 1610, when "the Trinity Monastery became in people's eyes the symbol of their country's honour". Turning to the subsequent history of the Lavra, the speaker pointed out that

it continued to donate huge sums of money for the patriotic needs of the Russian state (from 1682 to 1701—130,000 rubles; in 1807—20,000 rubles; in 1812—70,000 rubles in bills, 2,500 rubles in silver coins and more than 5 poods (one pood is 16.38 kg.) of silver in bars and silverware; in 1853-1855—50,000 rubles). The Lavra also fed thousands of the needy and cared for the sick and imprisoned people. The speaker also noted the contribution of the Lavra to the peacemaking activity from 1948 to 1986, concluding his communication with the following words: "Love for the Holy Trinity had transformed this former wilderness into a focal point of Orthodox faith, a symbol of national unity and peace".

The Lavra sacristan, Archimandrite Aristarkh, presented a report entitled "The Trinity-St. Sergiy Lavra and Russian Culture". He pointed out that St. Sergiy's main achievement consisted in reviving the spirit of apostolic Christianity in Russ, in being able to create and assert in his cloister that evangelical basis of life, an atmosphere of unanimity and singlemindedness, which provided the foundation and the main possession of our national culture. He said: "When the decisive role belongs to spiritual and liturgical activities, the other subordinate activities—material and intellectual—are sanctified and the whole life of society thus becomes a kind of sacrament. Human culture in all its aspects flourishes as never before for then it accords with its goal of glorifying the Creator and the grace of the Holy Spirit promotes to the maximum human activity". All this applies to the cultural activity of the Trinity Monastery. "The safeguarding, protecting and asserting of Orthodox faith were seen by St. Sergiy as the foundation of Russian statehood, the basis of life of the people". The speaker then elaborated on two themes: 1. The awareness in the Lavra of the fact that the most distinctive trait of Russian spiritual culture consists in its ecclesiasticity (*tserkovnost*) and its liturgical aspect. To understand the essence of spiritual culture it is necessary to participate in that life of the Church which constantly abides within the monastery walls; 2. Every culture presupposes an ideal,

the basic principle, which it is called upon to implement in life. St. Sergiy's achievement consists in pointing out to the supreme reality, the Life-Giving Trinity, the striving towards which became the goal and the basis of the process of cultural and historical construction of the Russian nation. The icon of the Trinity painted by St. Andrei Rublyov, has therefore become a symbol of the whole of Russian culture. The speaker said: "Preserving this life-giving principle emanating from the House of the Life-Giving Trinity is the guarantee of a flourishing cultural life and departures from it are the beginning of a decline and disintegration".

The chief precentor and head-chorister of the Lavra, Archimandrite Matfei, delivered a report entitled "Liturgical Traditions of the Trinity-St. Sergiy Lavra". He stressed the historical importance of the Lavra for the liturgical life of the Russian Church which stems not only from its own distinct traditions, but also from the fact that "through St. Sergiy the particular veneration of the Most Holy and Life-Giving Trinity becomes forever established in the liturgical tradition of the whole of the Russian Church as one of the most characteristic and basic manifestations of her creative spirit. In the Russian Church the Feast of the Pentecost became the day of liturgical veneration of the Trinity. And that was not a subjective reassessment of the Pentecost, but a most profound theological insight of Abba St. Sergiy". No special service was written for the Holy Trinity, but the liturgical tradition of the Trinity Monastery incorporated Small Vespers with the reading of the Akathistos to the Holy Trinity composed by Archbishop Innokentiy (Borisov, † 1857) of Kherson. The Trinity Monastery had a great role to play in the transition of the Russian Church from the Studios Rule to the Jerusalem Rule. The Church Rule called "*Oko tserkovnoe*" ("The Eye of the Church") compiled in 1401 in Constantinople by St. Afanasiy, a pupil of St. Sergiy, promoted the greater independence of the Russian Church Rule from the Greek. The speaker then dwelled on the services for Sts. Sergiy and Nikon, the history of the Feast of the Synaxis of the Saints of Radonezh and the peculiarities of liturgical vene-

ration of the Theotokos in the Trinity Monastery. Archimandrite Matfei stressed that the Lavra played the decisive role in the fact that the Order for the Burial of the Mother of God translated for the Gethsemane Skete in the middle of the last century has become part of the all-Russian church tradition. The St. Demetrius Parental Saturday also stems from the Lavra tradition. It is also necessary to mention in the liturgical life of the Lavra a special Feast of St. Nicholas commemorating the liberation of the cloister from the Polish-Lithuanian siege of 1608-1611 which coincides with the Feast of St. Tatyana the Great Martyr (January 12). The Lavra also played a great role in asserting the office of anointing worshippers with holy oil on Holy Wednesday.

In connection with the jubilee His Holiness Patriarch Pimen awarded the Lavra the Order of St. Vladimir, 1st Class. Father Superior, Archimandrite Aleksey, was also decorated with the Order of St. Vladimir, 1st Class, and various church awards were conferred upon members of the Lavra's fraternity. His Holiness presented the cloister with the Icon of the Appearance of the Mother of God before St. Sergiy.

During the theological seminar congratulations and gifts were also received from the high guests of the festivities, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Sergiy of Odessa and Kherson, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Pitirim of Volokolamsk and Yuriev, Archbishop Mefodiy of Voronezh and Lipetsk, Archbishop Aleksandr of Dneprov and other honoured guests.

The father superior of the Lavra received congratulatory telegrams from His Holiness and Beatitude Iliya, Catholicos-Patriarch of All Georgia, Metropolitan Aleksey of Leningrad and Novgorod, Metropolitan Pitirim of Volokolamsk and Yuriev, Metropolitan Leonid of Riga and Latvia, Archbishop Viktorin of Vilna and Lithuania, Bishop Evgeniy of Tambov and Michurinsk; Father Superior of St. Daniel Monastery, Archimandrite Tikhon, and the brethren; Father Superior of the Odessa Monastery of the Dormition, Archimandrite Vadim, and the brethren; Mother Superior of the Rii-

Convent of the Holy Trinity, Hegumelia Magdalina, and the sisters; Mother Superior of the Kiev Convent of St. Florus, Hegumenia Margarita, and the sisters; Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, and from many other clerics and the laity of the Russian Orthodox Church.

It should be pointed out that, alongside preparations for the official celebrations, a great deal of other work was done in the cloister in connection with its 650th anniversary. Thus the joint choir of the Lavra and the Moscow Theological Academy conducted by Archimandrite Matfei recorded two LPs under the general title "Let Us Bring All Manner of Spiritual Song into the Theotokos". The programme included parts of the canon of the mo-eben with the Akathistos to the Mo-

ther of God conducted weekly in the Trinity-St. Sergiy Lavra on Friday evenings and commemorating the veneration of St. Sergiy by the Theotokos.

Repairs have been started of the Chapel Over-the-Well erected over a spring revealed by the Mother of God in 1644. Preparations have started for the publication of a complete Lavra Synodicon for 650 years. Protodeacon Sergiy Boskin has written reminiscences about the Lavra from 1920 to 1946 including the reopening of monastic services on the Passion Week and Easter of 1946.

The Lavra is, above all, the life of the monastery, and the focal point of the Lavra life are the acts of faith by the sacred shrine of its founder, builder and angel of Russia—Abba Sergiy.

Hegumen ANDRONIK

BIRTHDAY OF THE PRIMATE OF THE RUSSIAN ORTHODOX CHURCH

Speech of His Holiness Patriarch PIMEN

Delivered at the Reception Given at the Trinity-St. Sergiy Lavra

Your Eminences,
Esteemed Konstantin Mikhailovich,
Honourable fathers, brothers and sisters in Christ,
Dear guests,

My cordial thanks to you, dear Vladyka Sergiy, and to all who have spoken here for your kind words of congratulation and good wishes.

My heartfelt gratitude to those who, on this auspicious day in my life, participated in Divine Liturgy, to those whose prayers help me to accomplish my lofty patriarchal ministry to the glory of the Holy Russian Orthodox Church and for the benefit of our dearly beloved Motherland. In fulfilling my duty to the Church and country I always pray for the mercy of God to descend upon me, and seek the kind advice of my brothers archpastors, as well as the prayerful assistance of the clergy and all the pious believers.

Through God's mercy, dear brothers and fathers, on the eve of her millennium our Holy Church is successfully continuing on her salvific path, preserving the purity of the Gospel Truth, consolidating sisterly relations with the beloved Local Orthodox Churches, helping as far as possible to draw nearer the all-Christian confessional unity, serving mankind with love, preaching peace to those afar off and nigh (Eph. 2. 17). Our children are adding their God-given talents to the intense efforts of their compatriots to renovate and develop every aspect of life of our beloved Motherland.

The activity of the Russian Orthodox Church in all spheres, all her vital manifestations are led by the inexhaustible source of patriotic inspiration. For the believer, who is related to the people by blood and a feeling of national affinity, love for his Motherland and readiness to serve her to the end are as vital as service of the Lord and love of his

brother in faith. This is confirmed by the thousand-year-old history of our Church.

We believe that God's blessing descends upon our labour, because it is inspired by our boundless devotion to the Lord and faithfulness to His commandment to love every man and all mankind.

On the eve of the millennium of our Church, preparations for which demand the maximum exertion of effort and possibilities, with deep satisfaction and sincere gratitude I thank over and over again the Council for Religious Affairs of the USSR Council of Ministers, and you personally, much esteemed Konstantin Mikhailovich, for the invaluable help constantly given to us by the Soviet Government. The all-round assistance given us by the government in the restoration of St. Daniel's Monastery, the oldest in Moscow, as well as the elimination of the aftermaths of the fire which broke out at the Moscow theological schools may serve as examples.

My dear spiritual children, esteemed guests, I thank you over and over again most sincerely for your kind words and good wishes, and for the joy of prayerful communion granted to us today by the Lord, through the intercession of the Queen of Heaven, Whose grace-filled appearance has blessed this cloister. We are solemnly marking in these days the 650th anniversary of the cloister's founding by our God-bearing father St. Sergiy of Radonezh the Miracle Worker of All Russia.

May the Chief Shepherd our Lord Jesus Christ bless with His heavenly blessing our service of the Holy Mother Church and our beloved Motherland in peace and prosperity for many years to come. Amen.

* * *

On July 23, 1987, His Holiness Patriarch Pimen turned 77. His Holiness spent this auspicious day at the Trinity-St. Sergiy Lavra. In the Domestic Chapel of St. Filaretos the Merciful he attended Divine Liturgy, which was celebrated by the father superior of the Lavra, Archimandrite Aleksey, and received Holy Communion.

On that day Divine Liturgy in the Lavra's Dormition Cathedral was celebrated by Metropolitans—Sergiy of Odessa and Kherson, Filaret of Minsk and Byelorussia, and Pitirim of Volokolamsk and Yuriev; Archbishops—Iov of Zaisk and Mefodiy of Voronezh and Lipetsk; Bishops—Valentin of Vladimir and Suzdal and Vladimir of Podolsk, assisted by the brethren of the Lavra. The Liturgy was followed by a moleben.

At 2 p.m. in the throne hall of the patriarchal chambers, His Holiness Patriarch Pimen was congratulated on his birthday by Metropolitan Sergiy of Odessa and Kherson on behalf of the Holy Synod; by Metropolitan Filaret of Minsk and Byelorussia on behalf of the Department of External Church Relations; by Metropolitan Pitirim of Volokolamsk and Yuriev on behalf of the Publishing Department; by Arch-

bishop Mefodiy of Voronezh and Lipetsk on behalf of the Economic Management of the Moscow Patriarchate, and by Archbishop Aleksandr of Dmitrov on behalf of the Moscow Theological Schools.

His Holiness was also congratulated by the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksey, Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Tikhon, and by numerous guests.

During the reception held on the occasion of His Holiness Patriarch Pimen's birthday, Metropolitan Sergiy addressed His Holiness on behalf of the Plenitude of the Russian Church, among other things he said: "Your whole life has been dedicated to the Holy Orthodox Church and your country. You are an example to us of solicitous pastoral care of the people of God, whom you strengthen spiritually and admonish...

"Lofty and responsible is the patriarchal ministry. Under your primatial guidance the entire intra-Church activity proceeds: the diocesan and parochial life, the ascension of the ladder of virtues by the monks and nuns in monasteries and convents, and the training of future pastors and theolo-

gians all ready to be good labourers in the vineyard of God...

"Under your direct guidance intense preparations are being made for the jubilee celebrations of the Millennium of the Baptism of Russ, and the Local Council which will have to adopt important resolutions relating to the life of our Church, the spiritual and administrative centre of the Russian Orthodox Church is being established at the Monastery of St. Daniel, and numerous churches and cloisters are being restored and adorned.

"Under your guidance the faithful of our Church, together with all the Soviet people, are actively working to implement complex tasks—the renovation of all aspects of life in our country and enhancement of the well-being of the citizens.

"Your patriarchal ministry coincided with a critical period in the history of mankind, when it is facing the greatest danger threatening the existence of the sacred gift of life on Earth, when new thinking in the approach to world problems, and new principles in relations among different nations and people are the demand of the time.

"Of great importance in this noble cause is the position taken by the Russian Orthodox Church, by her Primate. Your patriotic and peacemaking activities have won world recognition, as well as your indefatigable efforts in averting the danger of nuclear annihilation, to establish positive ties among people and nations based upon the only reliable foundation—the need for humanity's survival despite the harsh reality of our times.

"May the Almighty Lord Himself, through the prayers of His Most Pure Mother, with His glorious Robe protect and strengthen Your Holiness for further fruitful service to the good of the Holy Church, Universal Orthodoxy, the unity of Christians, the benefit of the Motherland and the triumph of the cause of peace throughout the world for many years to come."

Then His Holiness was greeted by Metropolitan Filaret: "Allow me, Your Holiness, to congratulate you on behalf of your flock abroad, who are turning their gaze today towards Moscow to the Primate of the Russian Orthodox Church and are prayerfully sharing in the joy of our feast. For those living outside the bounds of our country, the Russian Orthodox Church is a bridge uniting them with their native land and their forefathers. You witnessed how lovingly they welcomed Your Holiness when you visited them abroad. With deep feeling they are anticipating the Millennium of the Baptism of Russ and taking part in the preparations for the jubilee so far as it is possible for them.

Metropolitan Filaret wished His Holiness Patriarch Pimen good health and God's help in his primatial ministry to the glory of the Church and Motherland.

On behalf of the Council for Religious Affairs of the USSR Council of Ministers, His Holiness Patriarch Pimen was greeted by its chairman, K. M. Kharchev.

At the end of the reception His Holiness delivered a speech.

Deacon FEODOR SOKOLOV

Archimandrite Konstantin Khomich Nominated and Consecrated Bishop of Pinsk, Vicar of the Minsk Diocese

On March 23, 1987, by decree of His Holiness Patriarch Pimen and the Holy Synod, Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery of the Dormition, was designated Bishop of Pinsk, Vicar of the Minsk Diocese.

The nomination was performed by Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate), Metropolitan Filaret of Minsk and Bye-

lorussia, and Archbishops Leontiy of Orenburg and Buzuluk and Varnava of Cheboksary and Chuvashia, at the Holy Spirit Cathedral Church in Minsk on April 11, 1987, after the All-Night Vigil.

Speaking at the nomination, Archimandrite Konstantin said:

"Your Eminences, archpastors wise-in-God, honourable fathers,

"When the news reached me at the

Zhirovitsy monastery that by decision of His Holiness the Patriarch and the Holy Synod I was being called to episcopal ministry in Christ's Church, my soul was shaken with surprise and trepidation. I felt with all my heart that something great and holy was happening to me. If I had to name

analogy had struck me, at the time, by the lofty and comforting view of death implied in it. Now, I feel, it is best suited to give you, archpastors wise-in-God, an idea of the feelings filling my heart.

"As I stand before you in these minutes sacred to me, I feel as if I were at



something comparable to this unique moment in a monk's life I would bypass all the important events of the ordinary human life and stop at its concluding moment—death. Only this holy and mysterious moment of transition from time to eternity, when one takes leave of all things earthly, a moment everyone is destined to experience, this moment alone, I felt, could somehow be compared to what is called episcopal consecration. And I recalled the words of a starets about dying young: "Death, like episcopal consecration, may occur early or late in life." This unexpected

the Last Judgement of Christ, all my life is brought back to me, I recollect goals long forgotten, promises unhonoured, hopes unfulfilled and, above all, I recall my numerous transgressions. All this fills my heart with fear and I am at a loss even for what I should tell you. Shall I speak of my unworthiness? Who is unaware of it? Shall I speak about the importance and sanctity of the dignity of a bishop, which the Holy Church is conferring upon me? But what can I add to what St. Gregory of Nazianzus, John Chrysostom and other great men have said on the sub-

ject? Shall I speak of the ideal a bishop is to embody? It is given to us in the person of our Lord, Jesus Christ. Truly, I should rather keep silent and concentrate my thoughts quietly on the forthcoming great Sacrament.

"Yet my heart urges me to speak and out of the abundance of the heart the mouth speaketh: *Blessed is our God and full of mercy*. I thank the Lord for everything.

"Dear archpastors, I would take long to list every favour the Lord has done me during my long life, every occasion when He protected me from danger and saved me from falling, every generous reward He gave me for my humble labours, every honour He undeservedly bestowed on me. *I will bless the Lord at all times: his praise shall continually be in my mouth* (Ps. 34. 1).

"One thing worries me: Have I the strength to support this burden? I cannot help asking myself: Shouldn't I rather take the pilgrim's staff and leave the bishop's crozier to one strong and young. Or shouldn't I retire to the monastery, which was in fact my original calling, and lament my sins there?

"*But the steps of a good man are ordered by the Lord* (Ps. 37. 23). May His holy will be done, not my sinful one, for my weaknesses are known to Him. And I trust: He imposes His burden upon me, He will help me to bear it. I shall pray to Him that God's word, *my strength is made perfect in weakness* (2 Cor. 12. 9), might be fulfilled in my case too, if only in small measure, that He might not forsake me in my approaching old age, *when my strength faileth* (Ps. 71. 9).

"I dare place my hope in the mercy and help of all the saints who have shone forth in the land of Byelorussia, the holy men in whose diocese all my life has passed.

"In the fifty years which I have spent in the service of the Orthodox Church, I have been in close contact with the world in different fields and gained a good knowledge of the Byelorussian people. As well as knowing their weaknesses, I witnessed the loftiness of their penance, the flame of their impassioned prayers in moments of repentance. I also saw their suffering and grief in the grim days of war.

"And for all their failings, I loved

them. Now, guided by this love, I am returning to Pinsk, my home country, for episcopal ministry in the spirit of peace and love.

"I am earnestly beseeching you, God's hierarchs, to pray for me so that the Most Chief Shepherd might fortify me and bestow on me Divine grace, which always 'healeth that which is infirm and completeth that which is wanting.'"

"I address myself, in particular, to you, dear hierarch of our Byelorussian Church. I have never been straitened in your heart (2 Cor. 6. 12). Today too I implore you: multiply your hierarchical prayers for me before the miraculous Zhirovitsy Icon of the Mother of God, whose cloister you administer. May She always protect me with her holy omophorion.

"I am bowing low to you and asking again and again: pray for me so that the blessing of the Holy Spirit may descend upon me. Amen."

* * *

On April 12, Palm Sunday, during Divine Liturgy at the Minsk Holy Spirit Cathedral Church, the hierarchs who had taken part in the nomination and Bishop Feofan of Kashira consecrated Archimandrite Konstantin Bishop of Pinsk. In the course of the Liturgy Bishop Konstantin ordained Anatoliy Nerobov deacon.

After the Liturgy, Metropolitan Damaskinos of Switzerland handed the crozier to newly-consecrated Bishop Konstantin of Pinsk. Metropolitan Filaret of Minsk and Byelorussia addressed the following edifying words to His Grace Konstantin:

"Our brother beloved in the Lord, Your Grace Bishop Konstantin,

"Today God Almighty, the Provider and Saviour of the world, has called you to the feat of episcopal ministry and introduced you into the host of hierarchs of the Russian Orthodox Church. By conciliar prayer the bishops, pastors, and Church people have called down Divine Grace upon you, which has touched you and sanctified you for the hard and responsible service you are embarking upon.

"But as yet, you are facing the pious congregation not as one who edifies the flock, but as one looking to us for instruction. Therefore, according to the



Archimandrite Konstantin being consecrated Bishop of Pinsk

Rule of the Church, we are addressing these words to you.

"Amos, the Old Testament prophet, says he was called to prophetic service unexpectedly, contrary to what would have seemed humanly reasonable. *I was no prophet, he says, neither was I a prophet's son; but I was an herdman.... And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people...* (Am. 7. 14-15).

"The lot of archpastoral ministry fell to you unexpectedly.

"Seeing your goodwill and firm faith, the Lord has led you up gradually and finally placed you unto the episcopal level in order that your light might so shine before men that *they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16).

"You are stepping upon the designated path of endeavour armed with the experience of life, and we trust you will not be a foolish shepherd, but a painstaking, firm and wise one, as described by the ancient prophet Zechariah (Zech. 11. 16).

"Great is the power of Divine Grace bestowed on those whom the Lord elects and calls to His service. Therefore mind Apostle Paul's counsel to

Timothy, his pupil: *I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands* (2 Tim. 1. 6). The more valuable a gift, the more attention and care it requires and the more solicitous one must be with it. You must stir up this gift of the Holy Spirit by prayer, constant wakefulness, zeal in serving God, patience in hardship, and purity of desires and deeds.

"It is proper at this moment to recall the God-inspired words of St. Gregory, the great shepherd and theologian, who said of a bishop: 'A champion of truth must stand with the Angels, praise with the Archangels, offer up sacrifices at the Heavenly Altar, officiate with Christ, re-create the created, and restore God's image'.

"As the successors of the apostles we are obliged to perform the apostolic duty of teaching our flock in every situation. If we conceal the truths of Divine Revelation from the people, we fail to perform our duty. As the apostle said: *For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!* (1 Cor. 9. 16).

"But the flock not merely needs to

hear good words—it also wants the archpastor to set a good example. Therefore seek neither personal benefit nor convenience nor human fame. Devote yourself entirely to the service of the Saviour of the world, who had nowhere to lay his head (Mt. 8. 20). And may you never be discouraged by weakness, which is a natural condition in everyone. Mind what the Lord told the apostle: *my strength is made perfect in weakness* (2 Cor. 12. 9).

“Be a good shepherd, *an example to the flock* (1 Pet. 5. 3). Act as befits an apostle, *be all things to all men so that you might by all means save some* (1 Cor. 9. 22). Even when admonishing or denouncing, never forget about God’s mercy, be considerate, and lenient to people’s weaknesses. Love God’s people who with faith and reverence flock to our altars for the Sacraments of the Church.

“It is your duty to proclaim the lofty truths of Christian faith: sacrificial love for man and peace among people. Urge your flock to work for peace on Earth, and the God of love and peace will be with you and your flock.

“Seek spiritual support in praying for the intercession of the host of Byelorussian saints, in particular Makariy of Kanev, the Pinsk hegumen and protector of the city of Pinsk, in which Divine Providence commands you to do episcopal service. And we, your brothers in Christ, trust that all the saints who have shone forth in the land of Byelorussia will be your reliable supporters in the ecclesiastical labours you are to perform.

“Once again we greet you, our new brother, who by the will and power of the Holy Spirit has received the grace of episcopal dignity today. You are arrayed in all the vestments of a bishop, but you also need a bishop’s crozier, the symbol of spiritual power and service for truth and love.

“Staff in hand, shepherds at all times directed their flocks to pastures. Staff in hand, they sought out lost sheep and restored stolen ones to the flock.

“So may this crozier, the bishop’s staff, serve in your hand as a source of strength and fortitude to yourself and of protection and help, comfort and joy to the spiritual children entrusted to your care. May it be a symbol of God’s might to you, accompanying you in your new ecclesiastical service.

“Once again receive our brotherly congratulation on the grace of episcopal dignity and, supporting yourself with this crozier, which we are handing to you, give God’s people your first episcopal blessing.”

Upon receiving crozier, Bishop Konstantin bestowed his first episcopal blessing on the praying congregation.

* * *

Bishop KONSTANTIN (secular name Konstantin Andreyevich Khomich) was born in Logishin District, Pinsk Region, on November 11, 1911.

In 1935 he finished the Vilna Theological Seminary. In 1936 he was ordained deacon and presbyter and appointed rector of the Church of the Nativity of the Mother of God in Okhovo village, Pinsk Region. He served in the Pinsk Region until 1956—and then was rector of St. Nicholas’ Church in Dobrush, Gomel Region. From 1962 he was rector of the Church of the Dormition in Krasnoye Village, Gomel Region.

In 1969 Father Konstantin became a widower and was professed at the Zhirovitsy Monastery of the Dormition with the name of Konstantin (in honour of Constantine the Martyr, feast day March 19).

From 1970 he was Father Superior of the Zhirovitsy Monastery of the Dormition.

In 1986, in recognition of his half-century-long service of the Church of Christ, His Holiness Patriarch Pimen granted Father Konstantin the right to wear a Blue Patriarchal Cross.

The Russian Orthodox Church Broadens Cooperation with Cinematographers

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, took part in a round table discussion of cultural workers that was devoted to 21st-century cinematography. This meeting was held within the framework of the 15th International Film Festival (Moscow, July 6-17).

Our Church, Metropolitan Pitirim said, releases her own documentary films. A special programme is being compiled in connection with the forthcoming celebrations for the Millennium of the Baptism of Russ, which are to be held in June 1988. These reels will deal with the past and present of the Church. Talks are also conducted with a number of foreign TV companies on live coverage of the festivities and on

the manufacture of videocassette recordings of our feast.

Television figures prominently in everyday life. Via satellite broadcasting will make television a broader means of visual communication. A study of this problem has been initiated in the ecclesiastical circles as well. Three years ago Dr. Zoltán Aranyos, a pastor of the Reformed Church of Hungary, and I, said Metropolitan Pitirim, gathered in Budapest our colleagues from various countries, who founded the International Commission for Satellite TV Broadcasting of Religious Programmes.

A wide variety of films will be the chief material for broadcasting via satellite. Together we shall promote the unification of mankind through good, through a common aspiration for a life in trust and cooperation.

THE 2ND INTERNATIONAL CHURCH STUDY CONFERENCE IN MOSCOW

May 11-18, 1987

In connection with the comprehensive report of Father Vitaliy Borovoi, one should also mention the presentation of **Metropolitan Paulos Mar Gregorios of Delhi and the North (India)** entitled "Vladimir Solovyev and the New Thinking".

The essence of new thinking can be briefly expressed in two words — human creativity; its main element is the human factor which cannot be considered separately from human activity. Economic activity in the form of socially organized labour should be the basis of new human creativity and, naturally, should not be separated from the values of the Kingdom of God. In the view of the rapporteur, the most urgent task of Orthodox theology today is to correlate the doctrine of God's Kingdom with new thinking. Metropolitan Paulos Mar Gregorios stressed that "the new thinking initiated in the Soviet Union by the CPSU under the able and creative leadership of General Secretary Gorbachev bids fair to augur the beginning of a new epoch in human history". In this connection, the Russian Orthodox Church which has been the soul of the Russian people over the centuries must assume a new and

creative role of a humble inspirer, and not only for the Soviet Union, but for the whole of mankind.

The peacemaking activities of the Russian Orthodox Church were discussed in the following two reports.

One was presented by the **Rev. Dr. Alan Race** (Great Britain) and entitled "Peacemaking Theology in the Russian Orthodox Church" and was based on his study of articles appearing in **The Journal of the Moscow Patriarchate** and of the documents of the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Dr. Race identified three elements in the theology of peace and disarmament of the Russian Orthodox Church: internationalism and an openness to the major world religions in a spirit of respect and mutuality; an awareness of the interconnectedness of all manifestations of life; and the historically changing order of the life of the creation; the impossibility of separating peace from justice. The speaker pointed out that the task of Russian theology consisted in working out principles of international inter-religious cooperation for peace.

A comprehensive and useful report on the peacemaking service of the Russian Orthodox Church was presented by **Dr. A. S. Buevsky**.

Continued. For the beginning see: *JMP*, 1987, No. 9.

Department of External Church Relations of the Moscow Patriarchate).

The theme of the report was "Principles of Peacemaking in Russian Theology". Limited in time, the rapporteur dwelled but on one aspect of the problem — the ethical basis of Christian peacemaking in its two manifestations: education for peace and a new international moral order.

Peacemaking is a broad term ranging from the building of peace in the soul of an individual through the establishment of benevolent and brotherly relations among the members of society at the local and national levels to the problems of consolidating peace among nations. There is an indisputable connection between these spheres of peacemaking service. Peace among nations begins in the heart of an individual. A peculiar nature of Russian piety, as expressed in active love, continues to exert a grace-giving influence upon new generations and on the spiritual moulding of our faithful. The Russian Church is conducting education for peace through the whole process of her pastoral care for human souls, her liturgical tradition, preaching and exhortations of her archbishops and pastors, messages to the plenitude of our Church from His Holiness Patriarch Pimen and statements of representatives of the Churches at public meetings as well as with the help of the religious and secular media.

Through the participation in the work for peace conducted by our public organizations, education for peace in some of its forms comes to pursue the same objectives as those of the broad public circles of our country. A. S. Buvsky stressed the importance of inter-religious cooperation for peace as something that boosts the potential of the education of the faithful in the spirit of peace.

Education for peace serves to strengthen the moral foundations of an individual, and we, religious people in the Soviet Union, he said, are being inspired by the changes taking place in our country, by the process of consolidation of the moral norms of life and the emergence of a new moral climate in which, we trust, the humanist nature of our system can be disclosed to the full. Our faithful are eager to be most actively involved in this process.

The Russian Orthodox Church participates in education for peace at the inter-Orthodox and inter-confessional levels through her involvement in the activity of international organizations working for peace. Education for peace is the foremost task of the WCC, CPC and CEC in whose programmes the Russian Orthodox Church is taking an active part.

The establishment of a new international moral order wherein the countries will be able to

pursue unhindered their peaceful development and maintain peaceful and fruitful international cooperation is not an easy process. It is a lofty task of the states to promote not only their own interests, but also the interests of development of all mankind, for the benefit of the whole of humanity.

Friendly relations among states are truly beneficial for them. Religious workers are convinced of the need, especially in our nuclear age, for all countries to adopt a new moral and economic order. These problems were on the agenda of the Round Table Conferences held since 1982 on the initiative of the Working Presidium of the 1982 World Conference and hosted by the Russian Church. The idea of a new international moral order has also attracted the attention of some political leaders. Examples of this were the signing in November 1986 of the Delhi Declaration by M. S. Gorbachev and Rajiv Gandhi and the conception of a fundamental renewal of international relations put forward by the Soviet Union and formulated by M. S. Gorbachev in his speech at the closing session of the recent International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" on February 16, 1987.

All these are encouraging developments which stimulate religious workers to new and vigorous action.

"The birth of the Christian world constituted a profound transformation of human conscience which underlies the whole process. It was the grafting of the image of Christ onto the human mind, conscience and consciousness. Christians do not separate religion from life, but, on the contrary, assert integral affiliation of man as a whole and all his life to the Kingdom of Christ. For centuries the image of a saint has been towering over the entire Christian world and illuminating it. In this image, emaciated by fasting, vigils and acts of faith, washed with tears of repentance and illumined by inner vision that transformed the body itself into the spirit, the countless generations of Christians saw the indisputable proof of the reality of a new heaven and a new earth (Rev. 21. 1), the longing for which had forever been instilled in the human soul by the Gospel." These fine words of the late Father Alexander Schmemmann provide a fitting introduction to the theme of Russian spirituality.

The conference participants paid a great deal of attention to the acts of faith of Sts. Nil of the Sora and Iosif of Volokolamsk. The central presentation on the subject was the report by Metropolitan Prof. Dr. Pitirim of Volokolamsk and Yuriev (Publishing Department of the Moscow Patriarchate, USSR) en-

titled "Sts. Nil of the Sora and Iosif of Volokolamsk".

Having compared the lifepaths of the two great saints, the rapporteur dwelled on the activity of St. Iosif as the protector of the holy shrines of the people from the onslaught of the heresy of the Judaizers which he defined as a most serious encroachment upon the very essence and spirit of Orthodoxy because its followers completely broke away from Christianity. This heresy denied the very foundations of the spiritual life, tradition and thinking of the Russian people, for an encroachment upon things heavenly inevitably led to the destruction of the worldly things. And this was at a time when Russia was establishing itself as a sovereign power. The struggle with the heresy involved the future of Orthodoxy and the destinies of Russia. Against this general background there emerged in sharp relief the image of a fighter-saint who not only was the author of Russia's first theological treatise **Enlightener**, which was described by Metropolitan Pitirim in his report as "a real theological encyclopaedia of that time" aimed at exposing the heresy, but, acting resolutely, succeeded in having its followers condemned.

The rapporteur concentrated on the problem of an alleged confrontation of the two trends in Russian spiritual life as represented by St. Nil and St. Iosif. He convincingly demonstrated that certain differences between the two related to various forms of monastic life, and not to the essence upon which they were in perfect agreement. There are no grounds, he stressed, for counterposing the monastic rules of the two saints.

Proceeding from the studies of Prof. G. Schulz, one can conclude that the spirituality of St. Iosif is rooted in the same theological traditions as that of St. Nil, a follower of the hesychasm of St. Gregory of Sinai (14th century) and his predecessors, Sts. John Climacus and Ephraem and Isaac Syrus. In this connection Metropolitan Pitirim put before future scholars the task of studying the sinaitic tradition of hesychasm in comparison with the palamite tradition. All Sts. Nil and Iosif differed about was the choice between a skete and a cenobitic cloister with their respective monastic ideals of either dying for all earthly cares or being a "man of action" and reconciling monastic asceticism with practical work for the benefit of the people.

As for the problem of "the unmercenary" versus "the Iosifites" and their controversy over the question of possession by monasteries of land and big property, it takes a very

insignificant place in the spiritual doctrine of "the unmercenary", and gives no grounds to speak of some irreconcilable struggle within the Russian monasticism.

Summing up the discussion on his report, Metropolitan Pitirim expressed confidence that as a result of further studies the term "Iosifites" will disappear from the scholarly and church lexicon.

The report by **Prof. Dr. Hans-Dieter Döp-
mann** (Theological Faculty of the Humboldt University, GDR) entitled "On the Deeds of St. Iosif of Volokolamsk" fully bore out the conclusions of Metropolitan Pitirim and was mainly based upon his earlier works. The speaker studied in detail certain aspects of relations between Sts. Nil and Iosif and drew the conclusion that in their monastic feat one should see various aspects of monastic spirituality, without counterposing them.

In the light of these two reports it may be added that the current vigorous efforts of the Russian Orthodox Church for peace and social justice based on profound spirituality are in many respects a continuation of the monastic feat of St. Iosif, his active compassion for the hungry and desolate and his resolute efforts for the consolidation of the power and might of the Russian state.

Hegumen Andronik (Trinity-St. Sergiy Lavra, USSR) presented a report about the spiritual leader and Guardian Angel of Russia, St. Sergiy of Radonezh. It was entitled "Russian Spirituality in the Life of St. Sergiy and His Disciples".

The rapporteur calls St. Sergiy a chosen one and a disciple of the Holy Trinity, a teacher of theology in the early meaning of this word, i. e., the doctrine of the Trinity.

The basis of his theology was Palamitism and the central point of his own comprehension of the mystery of the Holy Trinity was the correlation of Christian ethics with the fundamentals of faith. "In his activity St. Sergiy revealed that spiritual foundations of man are in his graceful participation in the life of the Holy Trinity." The trinitarian theology of the saint was expressed in the icon of Andrei Rublev whose meaning is "to present to man the truth that love is possible only because of the eucharistic communion of the Divine Love, that man's spiritual life is possible only in God the Holy Spirit". This accounts for one of the distinguishing traits of Russian spirituality in which the search for a life in God is given preference over contemplative theology.

Hegumen Andronik credited St. Sergiy as the guardian of Orthodox faith who gave his blessing to the Orthodox Prince Dimitri

Donskoi to engage the hordes of Mamai Khan in the battle on the Kulikovo Plane.

St. Sergiy was the teacher of spiritual life who defined the connection between the Orthodox faith in God and mutual trust among men extending to single-mindedness. One can mention yet another trait of distinctly Russian sanctity which regards as ethical only that which unites man with God. As the founder of a cenobitic monastery, St. Sergiy emerged as the restorer of the Christian community ruled by love and unity after the image of the Holy Trinity.

St. Sergiy was an establisher of sobornost. The Synaxis of the Saints of Radonezh embodies the idea of sobornost as the plenitude of the life of the Church. The hegumen of the Russian land came out as the gatherer of Russ who was convinced that it is only the unity in spirit, suffused with penitentiary faith and love of God and fellow men that would save the nation from the terrible Mongol-Tatar yoke.

The saint was and remains the spiritual father, leader and Guardian Angel of Russia who did not abandon our country even after his demise, who appears in the hour of trial in its history as a starets or a warrior riding a horse, revealing his concern for Russia in the activities of the startsy as a continuation of the service of prophets in the Church. Extending the importance of the exploit of St. Sergiy, Hegumen Andronik described him as the focal point of Russian culture, saying that "the veneration of the Trinity became the symbol of the Russian spirit, determining the influence upon the whole Russian history and culture".

Finally, St. Sergiy was the guardian of Pan-Orthodox unity. Hegumen Andronik pointed out that his refusal to become the metropolitan was prompted by his reluctance to call into question the rulings of the Council and Patriarch Philotheos of Constantinople who had chosen Metropolitan Kiprian as the Primate of the Russian Church, and thus disrupt Orthodox unity.

In the speaker's view the divine will concerning St. Sergiy consisted in granting through him to the Russian people the revelation of the Holy Trinity so that, having accepted this revelation, the Russian people might say through St. Sergiy and his disciples their own cherished word about the Holy Trinity necessary for all Christian peoples. This is of central importance in the spiritual exploit of St. Sergiy which placed him on a par with ecumenical saints. In his report Hegumen Andronik stressed the spiritual affinity of the two great ecumenical saints — St. Sergiy and

St. Nicholas. He called St. Sergiy the guardian of the grace-giving gifts of the Baptism of Russ.

Before proceeding with the examination of other report presented at the conference, it may be appropriate to quote a definition of Russian spirituality and its essence revealed in various forms over the centuries given by Metropolitan Pitirim. He said: "The deep synthesis of both monastic oikonomies: the originally Russian, coming of St. Sergiy, inherited and developed by St. Iosif of Volokolamsk, and the athonite hesychastic practiced by the trans-Volga monks led by St. Nil of the Sora, will have a new ring and be disclosed in the spiritual experience of Schemaarchimandrite Paisiy Velichkovsky, the Sarov and Optina wildernesses with their graceful coenobites, skete- and desert-dwellers of the 18th-19th-centuries".

Three reports, and numerous presentations in the discussions, were dedicated to Starets Paisiy Velichkovsky, his spiritual acts, translations and impact on the growth of Russian monasticism.

The report by Prof. Dr. A. E. Tachiaos of the University of Thessalonica (Greece) was entitled "Revival of Orthodox Spirituality by Starets Paisiy Velichkovsky". The speaker pointed out that it was on the Holy Mountain, where Starets Paisiy Velichkovsky spent a total of 18 years, that he conceived a grandiose plan of revising the early Slavonic translations of the ascetical and mystical works of the Fathers of the Church and rendering them in the contemporary Church Slavonic and later translating works that had never been translated into Slavonic at all.

Starets Paisiy created his famous ascetical-literary school in Moldavia, and also in the Neamt monastery of the Romanian Orthodox Church. The rapporteur noted that before he finally settled in Moldavia, Father Paisiy had been a wanderer both literally and as regarded his constant quest for higher spirituality. It is this quest and experience gained "in the fire of the constant internal prayer" that made Starets Paisiy a great spiritual leader.

Prof. Tachiaos pointed out that in the person of Starets Paisiy we encounter a remarkable phenomenon: "From the spirituality of a purely practical character prevailing at that time in Russia and Athos, through a very weak contact with the great teacher of the prayer of the heart Starets Vasilii Polyanomerlukskiy, Paisiy became a highly qualified autodidactical teacher theoretician regenerating Orthodox mysticism on an inter-Orthodox scale".

Prof. Tachiaos drew an interesting compa-

rison between Paisiy Velichkovsky and G. Skovoroda, who also broke with the Kiev-Theological Academy founded by Metropolitan Peter Mogila, and turned a wanderer. The decline of the Kievan Scholastic theology of the time gave birth to one of the greatest leaders of Orthodox spirituality and to the first Ukrainian philosopher.

Through his mystical experience Starets Paisiy came to the knowledge of the theological truth, i.e. the contemplation of divine energies and association with them. The greatness of his theology lies in the fact that he did not simply return to the Fathers of the Church, but penetrated into the essence of their thought and spirit, thus gaining unprejudiced theological understanding. The speaker pointed out that two centuries later the same theses were systematically developed by the great Russian theologian, Archpriest George Florovsky.

It should be pointed out here that in "The Way of Russian Theology" Father George, while giving a high appraisal of the translations of Starets Paisiy, does not recognize him as an independent thinker-theologian.

Prof. Tachiaos stressed the importance of Starets Paisiy's works for the entire Orthodox world which owes to him the whole of the philokalic revival, the echoes of which can be heard to this day.

Hieromonk Innokentiy (Leningrad Theological Academy, USSR) presented a report entitled "Starets Paisiy Velichkovsky and His Spiritual and Literary Heritage" in which he accentuated the extreme importance of the choice "between the Latin school and the Greek monastery" made by Starets Paisiy who dedicated himself fully to the monastery. This choice made in the 19th century "would determine the leading trend of Russian religious philosophy, and would cause at the turn of the century what was called by Archbishop Ilarion Troitsky a kind of war of liberation in the theology of the Russian theological academies".

Hieromonk Innokentiy spoke of the literary activity of Starets Paisiy, which included work on choosing for translation Greek patristic works, having in mind "both the objective of catechization and also of giving a mystical direction to the ascetic works of contemporary monks". He also wrote forewords, messages to various persons and his own autobiography.

The heirs to the spiritual acts and translation work of Starets Paisiy in Russia were the Optina Wilderness and the Valaam monastery.

The rapporteur characterized the literary legacy of Starets Paisiy Velichkovsky included

into various collections and said that the task of present-day ecclesiastic research was "to prepare a general description of the literary legacy of Starets Paisiy and his school with a view to a more profound study of the theology and spirituality of the Orthodox Church in the 18th-19th centuries".

Archpriest Prof. Dr. Viorel Ionita (Theological Institute of the Romanian Orthodox Church) presented a report entitled "On Romanian Monasticism in the Mid-18th Century". It mainly traced the activities of Starets Paisiy Velichkovsky in the Romanian Neamt monastery. The speaker noted the inter-Orthodox and international importance of the works of the great starets.

The Optina Wilderness was often called the spiritual successor to the school of Starets Paisiy Velichkovsky.

Archimandrite Innokentiy (Publishing Department of the Moscow Patriarchate) in his report entitled "Russian **Starchestvo** and the Optina Wilderness" defined the essence of **starchestvo** as the coordination of human will with the will of God. This Orthodox spiritual experience of synergism was revived by the 20th century by the great Optina startsy.

Examining the spiritual experience of St. Sergiy and Russian monasticism, the "beacon" of which is **starchestvo**, Archimandrite Innokentiy sees the meaning of Russian **starchestvo** in "spiritual philanthropy—the healing of sins and suffering of the neighbour who needs help".

Father Innokentiy recalled the prophetic words of Starets Pachomios the Great (4th century) who said: "The time will come when there will be no more startsy and people will obtain salvation through books". The question of which books were used in the search for salvation in Russian monasteries can be answered by studying monastery libraries. The rapporteur mentioned the main monastery book collections in Russia which had been amassed over the centuries. In the past century it was the Optina Wilderness that became the keeper, and, moreover, the publisher, of the patristic literary treasures. And it was there that **starchestvo**, or spiritual guidance, flourished at that time.

An invaluable source of spiritual healing showing the way to salvation are the letters of the startsy containing counsels for the spiritual children and edifications. By examining them Archimandrite Innokentiy identifies the methods of spiritual healing consisting in the cleansing of the soul by means of keeping a daily prayer rule and the safeguarding of one's conscience by going to confession as often as possible.

The chief concern of the startsy was revealing the inner treasure of the human soul. At every meeting with people asking questions about salvation, startsy fully satisfied people's spiritual needs.

An interesting report entitled "Russian *starchestvo* and the Optina Hermitage" was presented by **Archpriest Mark Shinn** (Patriarchal parishes in the USA). He described the Optina Wilderness as one of the monasteries renewed by the "Paisii movement". The speaker concentrated on clarifying the meaning of the word "starets". Starets, he said, is a person of lofty spiritual and ascetic life, with great experience of spiritual struggle, upon whom rests the grace of the Holy Spirit given not for his personal salvation, but for the benefit and salvation of others. Among the gifts of the Holy Spirit granted to a starets is the gift of discerning whether or not a vision or that suggestion comes really from God, and the prophetic gift which is revealed in foresight. As a rule, startsy also possess the gift of working miracles.

Russian *starchestvo*, being essentially the same as the ancient one of the East, possessed one distinct national trait—it ministered to all peoples without exception. Streaming to the Optina startsy, to these healers of the soul and the body, were people from all corners of Russia and not only Orthodox, but also Roman Catholics and Protestants. Among them were writers and philosophers like F. Dostoevsky, N. Gogol, L. Tolstoi and V. Solovyev to name but a few. It is through them that the world learned of the depth of Russian religious thought and spirituality. Father Mark said the importance of the Optina Wilderness for the present-day world consisted in the fact that the traditions of ancient Orthodox spirituality initiated by it has preserved their vitality to this day.

Archimandrite Gavriil (Bulgarian Orthodox Church) presented a report entitled "Typical Features of Russian Ascetics in the 19th Century", which summarized his candidate's thesis defended at the Moscow Theological Academy in 1986.

He defined Orthodox asceticism as the way, the means and the goal. Asceticism in itself is not the goal, but the means, an instrument of attaining the goal of reaching the Kingdom of Heaven. But at the same time the very first step towards this goal constitutes its fulfillment to a certain extent. Even a person who has no ascetic acts to his credit but who regrets this, already receives a blessing, for even a desire to perform ascetic acts is reckoned as righteousness. There are various ways

by which "we must enter into the Kingdom of Heaven".

Archimandrite Gavriil examined the peculiarities of the exploits of the 19th-century Russian ascetics, using a detailed system of his own. It includes, among others, the characteristics of the feats of self-control, seclusion, silence, unmercenaryness, obedience, desert-dwelling and hermit's life, suffering, wandering, long-suffering, physical work and of being a fool-in-Christ. More often than not, an ascetic combined several of these exploits, and all ascetics shared an indisputable spirituality.

Archimandrite Gavriil pointed out that the purpose of his work consisted in offering the modern man some examples for emulation in following the road of salvation and serving the Church and people.

The speaker specially mentioned the fact that there were also Bulgarian ascetics who performed their feats in Russia united in spirit with their Russian counterparts. This unity "was always the foundation stone of the brotherly love of the Russian and Bulgarian nations".

Hieromonk Prof. Dr. Tomas Spidlik (Pontifical Oriental Institute in Rome) presented a report entitled "Spiritual Teaching of Bishop Feofan Govorov and Its Actuality" in which he calls the bishop the best Russian spiritual writer. The rapporteur examined but one aspect of Bishop Feofan's works—his ideas about the purpose of man and self-knowledge, which he tackled in keeping with the traditions of the Holy Fathers.

According to Bishop Feofan, man possesses a unity of the spirit, the soul and the body. He attached special importance to the heart as the meeting point of man and God and the dwelling place of the Spirit. The Spirit, in its turn, is the "soul of the soul". The purpose of spiritual life consists in a progressive spiritualization of the soul and the body. Such is the essence of man.

But worldly temptations can silence the voice of the Spirit, although a nostalgic longing for the Spirit is always alive in man. Therein lies the paradox of this world—by laying its claims upon man gripped with the longing for the Spirit, it repulses man from itself.

The report of **Archpriest Prof. Vasiliy Stoikov** (Leningrad Theological Academy, USSR) was entitled "Russian Ascetic Thought and Pastoral Care". He examined certain aspects of interaction between monastic and common Christian life in the 18th and 19th centuries.

The speaker started out by tracing the original contact between a spiritual guide and a laymen and determining the qualities the two

of them must possess for the success of the pastoral care of souls. Believers persistently sought a spiritual guide who had daring before God, strong faith and knowledge from experience of "all the crossroads on which people find themselves". A layman who has entrusted himself to the care of a spiritual guide has to have full confidence in his advice, reveal to him sincerely his spiritual state and obey him.

In addition to private discourse, startsy also resorted to other means of spiritual guidance, such as letters which brought spiritual benefit not only to those they were addressed to, church sermons, literary works of ascetics, such as "The Scroll on the Prayer of the Heart" by Starets Paisiy Velichkovsky and "Ascetic Experiences" of Bishop Ignatiy Bryanchaninov.

In their pastoral care of souls startsy relied upon Holy Scripture and Tradition, works of the Holy Fathers and teachers of the Church. A spiritual counsellor would usually advise his charge not to take upon himself everything he reads about in the works of holy ascetics, but follow his pastoral advice or personal discretion. Father Vasilij stressed the importance of personal spiritual guidance, especially in the beginning, when human reason, influenced by the sinful heart, often errs in its judgement of ordinary things to say nothing about mysterious and spiritual matters. There is but one goal of spiritual guidance—"to direct people on the true path of life consistent with the Gospel".

A report by **Metropolitan Antony of Surozh** (Russian Orthodox Church, Great Britain) entitled "Spirituality and Dukhovnichestvo" was a true lesson of pastoral care. Defining spirituality as the action of the Holy Spirit within us, Metropolitan Antony said that the purpose of spiritual counselling consisted in upholding the Holy Spirit in the spiritual child in whom He is acting invariably and in safeguarding his charge from temptations. Spiritual guidance, in the speaker's view, was a much less active work than is usually assumed, and, at the same time, a far more important one.

There are several kinds of spiritual leaders, including, above all, the priest who has the grace of holy orders with its grace-giving authority to celebrate the Sacraments, including the Sacrament of Penance, that is to reconcile man with God. For a young priest a great danger lies in the assumption that the ordination has given him wisdom, experience and an ability to discern spirits (1 Cor. 12.10). Therefore he allows himself to regiment in detail the life of his flock without actually ha-

ving the necessary spiritual maturity. This is a catastrophe both for the priest and his charge. Metropolitan Antony specially stressed that it is impossible to learn to be a starets, because this is a charismatic phenomenon. One can become a starets only by divine grace.

A priest should not manage his spiritual children, but cultivate them as does a gardener his flowers. A gardener must know the kind of soil, the nature of a plant and the right conditions for its growth and only then shall he be able to help the plant grow in harmony with its own nature. This is really the only thing one can do. It is impossible to break a person and mould him after one's own fashion. One spiritual writer said that a spiritual child can only be led unto himself and this road can sometimes be a very long one.

There is one more kind of spiritual guidance called fatherhood. St. Serafim of Sarov describes it as giving birth to a man into a spiritual life. Such a father is as if of one blood, of one spirit with his spiritual child and can give him spiritual direction, both of them being linked not only by a harmony of spirit but by that of the souls. Obedience actually consists in the fact that the obedientiary himself chooses a spiritual guide in whom he has complete confidence. Obedience is a gift of hearing and not only with one's mind, but with one's whole being and an open heart, a reverential contemplation of the mystery of another person. And spiritual father on his part should have profound reverence for what is being accomplished in his disciple by the Holy Spirit. Spiritual father must be able to discern in a man the beauty of the image of God. And even be a person damaged by sin, spiritual father should see in him an icon of God and venerate it. And for the sake of this divine beauty which is in man, spiritual father should work to eliminate everything that distorts in his charge the image of God. Instead of being "built up" or moulded, person should be helped to grow in line with his calling.

Spiritual father should heed with all his experience, essence and prayer, with all that is accomplished within him by the grace of the Most Holy Spirit to the work performed by the Holy Spirit in the person who confides in him. He must be able to trace the ways of the Holy Spirit in his charge and venerate at what is being accomplished in this person by God. This calls for humility on both sides. Spiritual father must have the humility not to infringe upon that sacred area and treat the soul of his disciple just like God has

commanded Moses to treat the ground around the Burning Bush. And potentially or in reality, every man is such a Burning Bush. And everything around him is a holy ground upon which spiritual father can set foot only having put off his shoes from off his feet (Exod. 3.5).

One of the tasks of spiritual father is to bring up his charge in a spiritual freedom, in the royal freedom of God's children, so that he would attain a measure of growth that would enable him to hear what the Holy Spirit is saying in his heart in words unspoken.

Vladyka Antonyy gave a definition of humility describing it as a state of man's complete reconciliation with God's will, when a person joyfully says: "Do with me, O Lord, as You please". As a result of this reconciliation with God a person humbly accepts all circumstances of his own life as God's gifts.

Metropolitan Antonyy went on to say that the word "humility" is derived from the Latin *humus* meaning fertile soil. Soil accepts everything thrown into it, and humility consists in opening up yourself unto God and resisting in no way the action of the Holy Spirit, in submitting ourselves and becoming vulnerable to His grace, in letting the Holy Spirit submit us unto Himself.

It is in this sense that spiritual father should learn to be humble, learn to see the eternal beauty in man, and then he will know his own place, a place holy and wonderful, like that of the bridegroom's friend, whose duty it is to safeguard the meeting of the bridegroom and the bride. Taking this attitude, spiritual father can really become a companion of his spiritual child, watching his every step, protecting and supporting him, but never encroaching upon the region of the Holy Spirit. Then spiritual father becomes part and parcel of that spirituality and unfolding into holiness to which each of us is called and which every spiritual father must help his spiritual children to attain.

During a subsequent discussion Metropolitan Antonyy said in answer to a question where one should look for startsy, that this kind of search is excluded. Experience proved that sometimes God Himself sends us such a person, at least for a short while. And during this brief time he does what the startsy were doing in their time.

During the discussion Metropolitan Antonyy dwelled upon the problem of free will. Human will has one quality required for the successful travel along the road of salvation—the determination capable of overcoming our evil inclinations and inertia.

People usually think that freedom consists in

the freedom of choice. But the very question of what to choose—good or evil—betrays our fallen sinful nature. We are born free and this freedom can only be preserved by an exploit. When we fall into sin, we become the slaves of the sin. Christ calls for following after Him in freedom. Freedom is a balance of perfect love between God and ourselves, and it consists not in my being able to choose between good and evil, but in the fact that I have attained such measure of mutual love with God that I choose things that are from God.

A special theme at the conference was represented by reports on Western Catholic spirituality.

Hieromonk Dr. Michael Wittig (Oriental Institute at Würzburg, FRG) presented a report entitled "Mode of Life in Christian Spirit" in which he stressed that every spirituality, both Eastern and Western, is rooted in following Christ.

He defined the notions of "following", "witness" and love of God and one's neighbour and drew the conclusion that Christian spirituality should be measured by the love of God and one's neighbour, that it cannot exist outside the Church and that it always consists in serving the whole of the Body of Christ, which is the Church, and the people of God.

Considerable interest was aroused by a report "On the Practice of the Hesychast Prayers in the Churches of East and West" presented by **Hieromonk Bonifaz Tittel** (Roman Catholic Church, Austria).

In the West, the Jesus Prayer became known following the circulation of a book **Sincere Accounts by a Pilgrim** while the tradition of the prayer of the heart is rooted in the historical past of both Churches.

Father Bonifaz provided a definition of the Jesus Prayer, of which a so-called "prayer of repetition" is a part, tracing the path of this prayer both in the West and in Russia, and listed the most famous persons who practiced it. He also traced in detail the progress of the Jesus Prayer in the East, starting from Sinai via Mount Athos to Moldavia and from there to Russia before it was "rediscovered" in the West.

In the course of a subsequent discussion, the participants asked **Metropolitan Antonyy of Surozh** to provide a brief Orthodox definition of the Jesus Prayer.

The main distinguishing feature of the Jesus Prayer, he said, was its briefness which made it accessible even to beginners who are unable to concentrate their attention for long. Another feature is a brief expression of the Orthodox

faith not only as a confession, but as a resolve to fulfil what the prayer says, because calling Christ the Lord means taking upon yourself the task of making Him the sovereign of your life as the King and the Lord and the full master of your life.

Vladyka Antony pointed to the Christocentric nature of the Jesus Prayer which may create the impression that it leaves no place for the Holy Trinity. But the trinitarian principle is preserved, for Christ is the Door through which we enter the eternity, and entering the eternity means getting to know God and the Father. If we dare call Christ the Word of God, then God is the profound silence out of which alone can the perfect Word emanate. Therefore when we turn to the Word, we find ourselves face to face with the mystery of the whole Godhead. By calling Christ the Son of God, by getting to know Him through prayer and the fulfillment of His commandments as the Son of God, we find ourselves face to face with the Father, and both ourselves and Christ are the children of One Father. Then, it should also be remembered that none can call the Saviour the Lord except he be taught by the Holy Spirit, and that is why when addressing the Saviour we associate ourselves with the power of the Holy Spirit and with the Father.

The name of Christ tells us that He is the fulfilment of the Old Testament, God's Anointed. On the other hand, we are conscious of our sinfulness which consists, above all, in the loss of God, in distancing ourselves from Him. Sin is an inner discord and division of all our powers—of the body, of the soul and of the spirit. Only the power of Christ alone can restore our wholeness. By admitting that we are sinners, we say that we need the Saviour, and the hopes we pin upon Him are focused, so to say, in the Name of Christ. Our appeal to God also attests to our confidence in divine love. We know with confidence that God loves us, and that is why we can supplicate even from the depth of the sin with such trust, such hope and such joy: "Lord Jesus Christ, Son of God, have mercy upon me, a sinner".

The purpose of the Jesus Prayer is to provide an opportunity to listen to it in contemplative silence and hear what we would have been unable to hear otherwise. First comes our prayer and then the voice of God is heard in the prayer itself. This prayer can gradually lead us from uttering words into the depths of silence, creating in our soul and our bodily state that kind of silence which is not a void, but openness, a form which can accept the flow of God's grace that transfigures ourselves. As soon as we begin calling unto God, we immediately get the answer

in the depths which are usually unattainable for us, and gradually we are being led into that silence which makes us penetrable to grace which vivifies us.

In the report "Eucharist and Christology According to St. Cyril of Alexandria" Protestant scholar, **Dr. Ezra Gebremedhin** (Sweden), gave an assessment of the theology of that Father of the Undivided Church.

Completing the review of communications on the theme of spirituality one should mention the report by **Hegumen Feofilakt** (Moscow Theological Academy, USSR) entitled "The Celebration of the Synaxis of All the Saints Who Have Shone Forth in the Land of Russia" in which he traced the history of this service from the time it was composed by Monk Grigoriy of the Suzdal Monastery of the Transfiguration founded by St. Evfimiyy in the 16th century, when the diptych of the Russian saints was considerably enlarged at the Councils of 1547 and 1549. In the Synodal period the Service to All Russian Saints went into oblivion and was restored only by a decision of the Local Council of the Russian Orthodox Church of 1917-1918.

In 1918 the service was published with certain corrections and its next edition came out in 1946. "The Menologion of Russian Saints" attached to the 1946 edition of the service contains 373 names. In the new edition of the *Menaia* brought out by the Publishing Department of the Moscow Patriarchate for the Millennium of the Baptism of Russia the Service for All Russian Saints has been re-edited and the diptych of the saints of the Russian Church contains 1460 names.

One not merely important, but highly topical problem considered at the conference related to the veneration of the Mother of God in the Orthodox and Roman Catholic Churches. The rapporteurs and speakers in the discussions said the veneration of Theotokos was a way towards interconfessional mutual understanding.

This theme was considered by **Monsignor Dr. Albert Rauch** in a report entitled "Veneration of the Blessed Virgin in the East and the West. Common Features and Points of Distinction" and **Prälat Nikolaus Wyrwoll** (both of the Orientalkirche Institute in Regensburg, FRG) entitled "1988: The Millennium of the Baptism of Russia and the Year of the Virgin Mary in the Catholic Church. A Coincidence?" Both reports discussed one and the same theme and were based upon the encyclical of Pope John Paul II "Redemptoris Mater". It dwells, among other things, upon the veneration of icons of the Mother of God in Russia and the prospects of finding some points in common between the Christians in the East and in the West. The encyclical points out that the abundance of glorifications amassed within the framework of different

forms of church culture and Tradition could help promote a situation wherein the Church could start breathing with two lungs again: the East and the West.

Monsignor Albert Rauch drew attention to the distinctions of the Catholic dogmata, including the doctrine of the Immaculate Conception of the Blessed Virgin and the doctrine of her being carried away to heaven in body and soul.

Father Nikolaus Wyrwoll noted that the Russian people have traditionally had and continue to have profound veneration for the Blessed Virgin as their Intercessor and Protectress which is reflected in many liturgical texts of the Orthodox Church. Indeed the veneration of the Mother of God has moulded the piety of the faithful over the centuries.

The Roman Catholic Church has proclaimed a period from the Pentecost of 1987 to August 1988 as the Year of the Blessed Virgin Mary. It practically coincides with the celebrations of the Millennium of the Baptism of Russ, and Father Nikolaus spoke of a profound inner connection between the two which might become a pledge of future inter-Church contacts.

At this point it would be appropriate to consider Orthodox reports on this theme.

Father Peter Boutros (Antiochene Patriarchate) in his report, "Theotokos—the New Eve According to St. Simeon the New Theologian", proceeding from the teaching of the great Byzantine theologian of the 10th-11th centuries, drew profound comparisons between foremother Eve and Theotokos, saying that the Lord God created Eve from Adam's rib and made her a living soul, a living leaven, just as the Lord took the living leaven from Mary and united it with His own inconceivable Divinity; the Mother of God is described as the new Eve Who redeemed with Her obedience the fall of the first Eve; the first Eve was beguiled by the serpent, but the new Eve obeyed the will of God.

St. Simeon believed that the redemption of the human race has been accomplished with the help of the Most Holy Virgin Who bore the God-Man. He can be born in every soul which receives Him, like the Blessed Virgin did, with complete and perfect obedience. Of crucial importance is the assertion of St. Simeon that Virgin Mary, the new Eve, is the first fruit of the new Israel, that is of the Church.

The Orthodox veneration of the Mother of God was vividly described by **Prof. Dr. K. Skurat** of the Moscow Theological Academy in his report "‘Thou Who Art the Mother of Life’—from Theology of the Sermons on the Dormition of the Mother of God by Metropolitan Filaret".

The Glorification of the Mother of God, resorting to Her intercession, he pointed out, has always been the very soul of the piety of the

Russian Orthodox people. One of the greatest and most venerated feasts in Russia has been the Feast of the Dormition of the Mother of God. Tracing the ideas of Metropolitan Filaret, Prof. K. Skurat disclosed the significance of the feast which concentrates the glorification of the Mother of God as the One Who stands on the right side of the Throne of the Heavenly King—Her Divine Son, "Who stands there not only in the spirit, but also in the risen body". The Moscow hierarch urged the faithful to follow the example of the Mother of God in aspiring for things heavenly and in Her profound meekness and obedience to God's will. But even those who do not follow Her example, Metropolitan Filaret pointed out, are not excluded from sharing in Her legacy, for even to them She left "something through the surplus of Her mercy"—repentance, a salvific legacy.

There were few reports on church history since historical problems had been mainly discussed at the 1st Study Church Conference held in Kiev in 1986. But the history of the Russian Orthodox Church was also considered by some of the participants in the Moscow conference.

Father Prof. Emilian Popescu (Romanian Orthodox Church) in his report entitled "Theophilos of Goths, Bishop of the Crimea and the Lower Danube" expressed the view that that Church hierarch of the 3rd-4th centuries did not administer the Crimean See, but served in the Lower Danube.

There was an animated discussion on the report by **Bishop Nestor of Smolian** (Bulgarian Orthodox Church) "Baptism of Russ According to Joakim's Chronicle". The rapporteur questioned the assumption that Prince St. Vladimir Equal to the Apostles was baptized at Chersonesus in 987 and thought it more likely that he was baptized in his infancy by a Bulgarian priest. In Bishop Nestor's opinion, Byzantine Christianity must have been introduced to Russ by Bulgars and the first Kievan Metropolitan, Mikhail, was also a Bulgarian. And Bulgarian bishops actually baptized Slavonic Russ in 988.

Among those who disagreed with the speaker's view was Candidate of History, A. Rogov. On the basis of recent investigations he pointed out that Ioakim's Chronicle, mainly quoted by Bishop Nestor, referred to a later period, not earlier than the 17th century, and should therefore be treated with caution.

There were two reports on the activities of Metropolitan Makariy of Moscow, one by **Hegumen Makariy** (Moscow Theological Academy, USSR) and the other by **Prof. S. Shmidt, D. Sc. Hist.** (Archaeographical Commission of the Institute of History of the USSR Academy of Sciences). The two reports complemented each other in many important ways.

In his report "Metropolitan Makariy of Moscow and the Church Writings of His Time" **Hegumen Makariy** concentrated on the literary legacy of the Metropolitan—the **Great Chetii-Minei** which systematized the Byzantine spiritual legacy and developed Russian spirituality—the two main trends in the work of the Moscow metropolitan. The speaker also gave an assessment of the literary works of some of the Metropolitan's contemporaries—a Pskov priest Vasilii (monastic name Varlaam), monks Zinovi of Oten, Grigoriy of Suzdal and others. The reporter reviewed the work of theologians and hagiographers of the 16th century whose writings embodied the theological ideas and spirituality of the Russian people of the time.

In a report entitled "Metropolitan Makariy of Moscow and State Reforms in Russia in the Mid-16th Century" **Prof. Dr. S. Schmidt** concentrated on the political activity of that hierarchy who invariably participated in all the main affairs of the state during 20 years of his administration of the Church and often came out as an initiator. A close associate of Tsar Ivan the Terrible and, evidently, an inspirer of his enthronisation, which considerably strengthened Russian autocracy, Metropolitan Makariy differed with the tsar on certain issues, including the problem of secularization of church and monastery lands. He also had a prominent role to play in the establishment and consolidation of the Moscow supremacy over Novgorod and was an active champion of the policy of Eastward expansion, leading, in particular, to the conquest of the Kazan Khanate. Ivan the Terrible respected the metropolitan's views and introduced Oprichnina only after his death.

The report presented Metropolitan Makariy not only as a pastor, but as a leading politician and statesman.

Dr. Andreas Tillyrides (Cyprus Orthodox Church) presented the report entitled "St. Athanasios, Patriarch of Constantinople (1580-1654)" in which he traced in detail the saint's biography including his visit to Russia in the reign of Tsar Aleksei Mikhailovich and his assistance to Patriarch Nikon in his work on the Greek Typicon.

St. Athanasios died in Russia, was canonized by the Russian Church and his relics are now enshrined in the Annunciation Cathedral in Kharkov.

The life of Patriarch Athanasios, his demise and veneration of his relics attest to the fraternal

contacts between the Orthodox Churches which were never interrupted.

Despite the period of more than 200 years separating us from the beginning of the Russian schism, its consequences are still regarded by the Russian Orthodox Church as an unhealing wound.

There were two reports on the schism which viewed that tragic development in different contexts.

Archpriest Prof. Ioann Belevtsev (Leningrad Theological Academy, USSR) presented a report entitled "Russian Church Schism of the 17th Century" in which he mainly dwelled upon the inner causes of the schism. The causes of the Old Believers movement, Father Ioann believes, lie in the traditional Russian devotion to the ritual, the Russian view of themselves as the sole guardians of Orthodoxy following the conclusion of the Union of Florence and the fall of Constantinople (1453), and the widespread belief among the Russians that the collapse of Russian Orthodoxy would signal the coming of Antichrist from the Latin West.

Father Ioann pointed out that the immediate causes of the schism included the theological misunderstanding of the essence of the Church reform by both Patriarch Nikon and his opponents, a wrong method of correcting liturgical books, changing some of the rites, and the participation in the reform of some Greek hierarchs who were mostly concerned with strengthening their own authority rather than with choosing the right way of accomplishing the reform.

Patriarch Nikon wrongly assumed that the difference in ritual between the Russian and Greek Churches were "corrupting our faith" and did not accept the wise view of Patriarch Paisios of Constantinople that the danger only lay in dogmatic distortions and not in a natural, superficial, differences of the ritual in the national Churches. The correction of liturgical books was also done hastily and was far from perfect. The speaker assessed the schism and its causes quoting a Russian last-century scholar P. Smirnov: "A definite share of the blame should be put on Patriarch Nikon, Tsar Aleksei Mikhailovich, the boyars and the clergy and, finally, on Avvakum and his associates; the share is different, and, moreover, in some cases it was excusable and in others inexcusable".

E. SPERANSKAYA

(To be concluded)

Jubilee of the Cathedral

On June 23, 1987, the Feast of the Invention of the Relics of St. Vasilii, Bishop of Ryazan, there were celebrations in Ryazan, with the blessing of His Holiness Patriarch Pimen, to mark the 300th anniversary of the Cathedral of Sts. Boris and Gleb. Taking part were Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, Archbishop Simon of Ryazan and Kasimov, Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate, and diocesan clergy.

On June 22, the eve of the celebrations, after Divine Liturgy the honorary dean of the cathedral, Archimandrite Avel, and the clergy conducted a panikhida for all the departed archpastors, pastors, for those who built and took care of the cathedral, and the parishioners. Metropolitan Sergiy arrived in the cathedral in the evening. Archbishop Simon addressed Metropolitan Sergiy and Archbishop Mefodiy with a speech of greeting in which he briefly traced the history of the temple, noting the names of contemporary hierarchs whose activities were linked with the Ryazan diocese. Metropolitan Sergiy spoke in response. The acting dean of the cathedral, Archpriest Viktor Inozemtsev, told the guests about the current liturgical life of the cathedral. This was followed by All-Night Vigil with the reading of the Akathistos to St. Vasilii of Ryazan. With the blessing of His Holiness Patriarch Pimen, a special service for the Synaxis of the Saints of Ryazan was celebrated this year for the first time on the Feast of the Invention of the Relics of St. Vasilii.

On June 23, Metropolitan Sergiy and Archbishops Simon and Mefodiy, assisted by diocesan clergy, concelebrated Divine Liturgy in the cathedral during which Vladyka Sergiy ordained Hypodeacon German Barsukov deacon. At the Lesser Entrance patriarchal awards were presented to some of the diocesan clerics: the palitsa was conferred upon Hegumen Valeriy and Archpriest Pyotr Kravtsov, and pectoral crosses present-

ed to Father Aleksandr Bratishchev and Father Ioann Inozemtsev. Deacon Iliya Bukotkin was raised to the rank of protodeacon; the double orarion conferred upon Deacon Nikolai Tikhomirov. Before the festal moleben, Metropolitan Sergiy read out a message of congratulation from His Holiness Patriarch Pimen (published in this issue). On behalf of His Holiness he presented to the cathedral an icon of the Mother of God "Tenderness". For its jubilee the Cathedral of Sts. Boris and Gleb was also awarded a patriarchal citation.

Archbishop Simon in his speech expressed filial gratitude to His Holiness for his primatial concern. Metropolitan Sergiy then presented to Archbishop Simon and Archimandrite Avel the Order of St. Sergiy of Radonezh, 2nd Class, to Hegumen Aleksandr—the Order of St. Vladimir, 3rd Class, to Archpriest Anatoliy Lazarev and Deacon Mikhail Serebryakov—patriarchal citations, to Archpriest Viktor Inozemtsev—the Medal of St. Sergiy of Radonezh, 1st Class. Archimandrite Avel spoke on behalf of those awarded, and the festal divine service ended with the singing of "Many Years".

The participants were invited to a meal which was attended by representatives of the city public. Archbishop Simon thanked everyone who had come to share in the joy of the celebrations. He also said: "Our Cathedral of Sts. Boris and Gleb can be described as a peacemaker cathedral. Each year its community donates to the Soviet Peace Fund close upon 100 thousand rubles. All of the cathedral clerics and church workers make voluntary donations to the Fund". Metropolitan Sergiy once again felicitated the Ryazan Orthodox on the jubilee and presented patriarchal awards to members of the executive council of the cathedral and its workers.

Speeches were made at the function by the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Ryazan Region, E. I. Borisov, Executive Secretary of the Ryazan Regional Peace Committee,

R. F. Popova, and deputy chairman of the regional branch of the National Society for the Protection of Historical and Cultural Monuments, V. I. Chernyshova. In her speech R. F. Popova noted the active involvement of the clergy in the work for peace. She presented to Archbishop Simon a second Honorary Medal of the Soviet Peace Fund.

The cathedral choir conducted by N. N. Lokhankov gave a concert of Church music in honour of the occasion.

In the evening the guests visited the Ryazan Art Museum and made a tour of the architectural complex of the Solotchinsky Monastery of the Nativity of the Blessed Virgin. During a visit to the Diocesan Administration they were shown a photo exhibition presenting all the churches of the diocese.

On June 24, the participants in the celebrations visited the memorial cemetery commemorating with a minute of silence Soviet warriors who gave their lives for the freedom of their Motherland. In the Ryazan Church of the Icon of the Mother of God "Consolation of All the Afflicted" Vladyka Sergiy, assisted by the city clergy, conducted a moleben in front of the patronal icon. The guests also went to see the State Museum of History and Architecture at the ancient Ryazan Kremlin and the Soviet-Polish Friendship Monument.

Later that day the guests left the city. The church celebrations in Ryazan have undoubtedly inscribed a notable page into the history of the diocese and will be long remembered by the participants.

Archpriest VIKTOR INOZEMTSEV

The Ryazan Cathedral of Sts. Boris and Gleb

The Ryazan Cathedral of Sts. Boris and Gleb has a century-old history. This is confirmed by its mention in the old "Book of Degrees": "A cathedral church was built in Pereyasavl in the year 6660 (1152)...". For a long time the Cathedral of Sts. Boris and Gleb was the central one in Pereyasavl-Ryazansky, and there is an opinion that the city itself was originally called in honour of Sts. Boris and Gleb (Boriso-Glebov). The Nikon Chronicle contains the following record for the year 1180: "And Grand Duke Vsevolod Yurievich of Vladimir went to the city of Ryazan and, having crossed the Oka River, captured the city of Boris and Gleb" (a reference to Old Ryazan, the original capital of the Ryazan principality). There is nothing surprising about the fact that the city was named after its main cathedral. It was common at the time. Following the sacking of Old Ryazan by the Tatars, the capital of the Ryazan principality was moved to Pereyasavl-Ryazansky. With the arrival there of Bishop St. Vasilii of Ryazan and Murom at the end of the 13th century the church became the cathedral church of the diocese.

Little historical information has been preserved about the next two centuries of the history of the cathedral. We know, for example, that Metropolitan



Pimen of Kiev visited it in 1389 on his way to Constantinople.

At the start of the 16th century the cathedral was so badly damaged in the raids of the Crimean Tatar hordes led by Burnash-Gery and Makhmet-Gery that when Bishop Iona II arrived in the city in 1522, he had to move his cathedral to the Dormition Cathedral (from 1753 the Cathedral of the Nativity of Christ) within the strong walls of the Ryazan Kremlin. He ordered a new stone temple to be erected in the place of the dilapidated one and it stood until 1620.

During the period in Russian history known as the Time of Troubles, Pe-

reyaslavl-Ryazansky was attacked by Polish invaders and a detachment of Cossacks led by Hetman (military chief) Sagaidachny. On July 30, 1618, after an abortive storming of the Kremlin, they sacked and destroyed the city, including its churches. The Church of Sts. Boris and Gleb was damaged and collapsed two years later. It was replaced with a new wooden temple, a third one on this spot. But because of the danger of landslides (the old cathedral was located close to a deep ravine) it was decided to erect the new church some distance away from the original site. Because of this the tomb of St. Vasiliy of Ryazan which used to be inside the old cathedral was now in the church yard. But soon after, in 1687, the wooden temple was replaced with a new stone one which has been preserved to this day. It should be noted that the hierarchs of Ryazan took constant care of the Cathedral of Sts. Boris and Gleb and financed all its extensions and modifications.

The end of the 17th century saw the emergence of a new Russian architectural style, the so-called the Naryshkin Baroque, a name derived from the Naryshkin family of landed aristocracy who built attractive many-tier churches in their estates in and near Moscow. The Ascension Church in Ryazan, the Church of St. Nicholas in the village of Zholchin and other churches in Pereyaslavl-Ryazansky were built by the gifted architect Yakov Grigoryevich Bukhvostov. He is believed to have designed the many-tier Cathedral of Sts. Boris and Gleb. The fact that the edifice belongs to the Naryshkin Baroque is evidenced by a richly decorated octahedral tier, resting on a square base and surmounted with drum and a delicate cupola, and also by white-stone window frames and portals adorning the temple. In the subsequent years the western part of the cathedral underwent repeated changes. In 1841, for example, the refectory part was enlarged, and in 1870-1873 it was enlarged again, and a new belfry built.

As a result the cathedral has assumed in its horizontal projection the shape of a cross. At about the same time the side-chapels were built and dedicated to the Bogolyubskaya and the Korsun icons of the Mother of God and to St. Vasiliy of Ryazan the Miracle Worker

and St. Ioann Novy the Great Martyr.

The residents of Ryazan had always profoundly venerated St. Vasiliy of Ryazan. On June 10, 1609, his holy relics were invented and translated from the Cathedral of Sts. Boris and Gleb to the Kremlin where they were entombed under the left clerost by the iconostasis of the Dormition Cathedral. The original spot where the first tomb of the saint was located was not forgotten and in 1712 a stone chapel was erected over it with the blessing of the Patriarchal Locum Tenens, Metropolitan Stefan (Yavorsky) of Ryazan, which stood there for the next 70 years or so. On October 4, 1836, a monument was unveiled on that sacred spot erected through the cares of the cathedral ktitor, S. D. Panov. The monument built in the form of a pyramid was located under a cupola supported by stone columns. Depicted and described on the four sides of the monument were the main events from the *Life* of St. Vasiliy. On September 20, 1895 during the celebration of the 800th anniversary of Ryazan, the clergy and parishioners of all the city churches went in a festal procession to the Cathedral of Sts. Boris and Gleb and conducted Vespers and a moleben to St. Vasiliy in front of the monument. The number of worshippers was so great that they even filled the neighbouring streets.

The 20th century turned a new page in the history of the temple which has again become a cathedral church. This was marked by a solemn moleben conducted on January 27, 1947, by Archbishop Dimitriy (Gradusov, Lazar in the schema, †1956) of Yaroslavl and Rostov assisted by the city clergy and in the presence of numerous worshippers. On August 12, 1948, the cathedral was visited by His Holiness Patriarch Aleksiy. With his blessing, large-scale repair and restoration works were started there under the personal direction and supervision of Archbishop Filaret (Lebedev; †1958) of Ryazan and Kasimov and his successor Bishop Nikolai (Chufarovskiy; †1967) of Ryazan and Kasimov.

The vaults and walls of the temple were redecorated by the Blokhin brothers, the famous Palekh artists, who imitated some of the best examples of the 16th-17th centuries. The iconostases

of the main sanctuary and the southern side-chapel as well as the numerous icon-cases along the walls and at the columns were executed by V. P. Gavrilov. A very rare 18th-century faience iconostasis was installed in the northern side-chapel. Erected in the church yard at the same time was a Baptistry dedicated to Sts. Joakim and Anna and a new monument was built on the tomb of St. Vasilii. Upon the completion of the restoration in 1958, an album with photographs and the description of the work done was presented to His Holiness Patriarch Aleksiy. The primate expressed his approval with the following inscription he made in the album: "It is a pleasure to see the Ryazan Cathedral restored. I invoke God's blessing upon those who have contributed to this good deed. Patriarch Aleksiy, October 17, 1958".

History has preserved for us the names of those who worked to restore the Cathedral of Sts. Boris and Gleb the Passion-bearers. From among them we should note Father Rodion who served in the cathedral from 1673 to 1710. The construction of the present edifice took place during that time. From 1788 to 1792 the dean of the cathedral was Archpriest Ioann Stefanovich Alyakrinsky. He was professed in 1808 with the name of Ieronim and was the Father Superior of the Solotchinsky Monastery of the Nativity of the Blessed Virgin and then of the Ryazan Monastery of the Saviour while also being the rector of the Ryazan Theological Seminary. Best known among his works is "Ryazanskiye Dostopamyatnosti" (Landmarks of Ryazan) which remains one of the main sources of information for the students of the region. Father Mikhail Aleksandrovich Vinogradov who served in the cathedral from 1845 to 1869 is remembered as an outstanding church composer. His hymns are distinguished by beauty, a prayerful mood and simplicity.

Of the more recent deans of the cathedral one should note Archpriest Boris Gavrilovich Skvortsov (†1972) who is gratefully remembered by the fellow clerics and parishioners. He served in the cathedral from 1947 to 1965 after which he was called to arch-pastoral service. He was consecrated Bishop of Ryazan and Kasimov on February 21, 1965 in the Ryazan Cathedral

of Sts. Boris and Gleb by Metropolitan Nikodim (Rotov; †1978) of Leningrad and Ladoga, Archbishop Aleksiy of Tallinn and Estonia (now Metropolitan of Leningrad and Novgorod) and Bishop Filaret of Dmitrov (now Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine).

Archimandrite Avel was the dean of the cathedral from 1969 to 1970, after which he was placed under obedience in the St. Panteleimon Monastery on Mount Athos. Upon his return in 1979, he was appointed honorary dean of the cathedral and the diocesan father-confessor.

A lot was done for the maintenance and improvement of the cathedral by Archpriest Ioann Ioannovich Smirnov (†1987) during his three years of service (1973-1976). He was later professed with the name of Gleb and raised to the rank of archimandrite. On May 9, 1976, His Holiness Patriarch Pimen led his consecration as the Bishop of Orel and Bryansk in the Patriarchal Cathedral of the Epiphany in Moscow.

There are some peculiarities in the liturgical practice in the Ryazan cathedral. As different from the other diocesan churches two Divine Liturgies are celebrated daily in it in keeping with ancient tradition. During the evening service on Sundays there is the reading of the Akathistos to the Bogolyubskaya Icon of the Mother of God. On Wednesdays there is All-Night Vigil with the reading of the Akathistos to St. Vasilii of Ryazan the Miracle Worker in front of his venerated icon. He is the patron saint of the Ryazan region and his feast days—June 23 and July 16—are marked with special solemnity in the cathedral. Among the other holy shrines of their cathedral the Ryazan faithful hold in particular reverence the Fyodorovskaya, Kazan, Korsun and Feodotyevskaya Icons of the Mother of God.

In recent years new altars have been consecrated in the side-chapels, the iconostases and cupolas gilded anew, the narthex repaired and redecorated, new chandeliers bought and the murals washed and restored. Following exterior repairs, the cathedral has regained its original appearance and now looks just as it did when built by the gifted craftsmen of the 17th century.

And now the renovated cathedral has

solemnly marked its 300th anniversary through the active efforts of His Grace Archbishop Simon of Ryazan and

Kasimov, its clergy, church workers and parishioners.

Archpriest ANATOLIY LAZAREV

Church Celebrations of the 400th Anniversary of Tobolsk

Orthodoxy in Siberia is 400 years old. So is Tobolsk, one of the oldest Siberian cities. From its very founding the city was an outpost of Christian civilization and the spiritual and missionary centre of this territory. In many ways Tobolsk remains so today, too, since it is here that numerous pilgrims come from all over the country to pray before the incorruptible relics of Metropolitan Ioann of Tobolsk, the great saint of God which repose in the Cathedral of the Protecting Veil in the Tobolsk Kremlin.

* * *

Church festivities on the occasion of the jubilee of the city were held in Tobolsk on June 22-23, 1987. Taking part in the celebration were Archbishops Feodosiy of Omsk and Tyumen, Yuvnaliy of Kursk and Belgorod, Bishop Afanasiy of Perm and Solikamsk, representatives from the Trinity-St. Sergiy Lavra, the Moscow St. Daniel's Monastery, the Department of External Church Relations and the Publishing Department of the Moscow Patriarchate, and clerics and laymen from different dioceses.

On June 17, Archbishop Feodosiy, the clergy and the pilgrims left Omsk for Tobolsk by motor ship. At noon on June 18 the parishioners of the recently consecrated Church of the Ascension headed by its dean, Hieromonk Zosima, cordially welcomed them at the pier in the old town of Tara. A talk was held there in which the archpastor asked about parochial life. Then His Grace Feodosiy visited the Church of the Ascension. Seeing off the archpastor, the parishioners sang "Many Years" to him at the pier.

On June 20 in the morning, the motor ship arrived in Tobolsk. From a distance the pilgrims saw the majestic Tobolsk Kremlin with the golden cupolas of the churches. At the pier the participants in the festivities were met by Archpriest Aleksandr Pivovarov, Dean of the Cathedral of the Protecting Veil; Archpriest Nikolai Chernushchik,

Rector of the Church of the Seven Youths of Ephesus and members of the church council. After a brief rest, Archbishop Feodosiy and the clerics accompanying him proceeded to the Cathedral of the Protecting Veil, where they venerated at the relics of St. Ioann, conducted a moleben and sang a magnification. Then the clerics, led by the archbishop, left for the old Zavalnoye Cemetery, where such prominent Russian cultural figures as the writer P. P. Yershov, Siberian historian P. A. Slovtsov, and the Decembrist V. K. Kyukhelbeker are buried. A panikhida was conducted at the Cemetery Church of the Seven Youths of Ephesus for all "deceased Christians and warriors who gave their lives on the battlefield for the faith and the Motherland". The choir of the precentorial courses of the Leningrad Theological Schools under the direction of A. Pivovarova, which had come for the celebrations, sang prayerfully.

On June 21, the Sunday of All the Saints Who Have Shone Forth in the Land of Russia, Archbishop Feodosiy conferred on Archpriest Nikolai Chernushchik a patriarchal award—an ornamented pectoral cross—during the Liturgy in the Church of the Seven Youths of Ephesus. Presenting the award, the archpastor delivered a homily on the lofty meaning of pastoral ministry. Following the Liturgy a procession and a lity for the dead were conducted at the cemetery.

That evening an Akathistos for St. Ioann of Tobolsk was conducted in the Cathedral of the Protecting Veil, led by Bishop Afanasiy. The singing which all those present joined, was harmonious for many of the faithful know the words of the akathistos by heart. After the akathistos, Archpriest Feodor Oleksyuk, the superintendent dean of the churches of the Tyumen Region, delivered a sermon on St. Ioann.

On June 22, the participants in the festivities headed by Archbishop Feodosiy and Bishop Afanasiy laid wreaths at the foot of the monument to Ermak, and conducted a lity and sang "Eternal

Memory". Then, in the Chapel of St. Feodosiy of the Cathedral of St. Sophia (now a museum) the guests viewed a photo exhibition devoted to the Russian Orthodox Church in the Omsk Diocese today. A solemn meeting was held here. In his opening speech Archbishop Feodosiy underscored the enormous importance of Christianity in the development of the Siberian territory. The assembly received with inspiration a telegram of greeting sent in by His Holiness Patriarch Pimen. "Many Years" was sung to His Holiness. The following papers were heard: "The Millennium of the Baptism of Russ and the 4th Century of Orthodoxy in Siberia" by Archpriest Ioann Melnik, Dean of the Cathedral Church of the Exaltation of the Holy Cross in Omsk; "Outstanding Siberian Hierarchs" by Archpriest Aleksandr Pivovarov; and "St. Ioann as a Religious Writer" by Archpriest Boris Pivovarov of the Novosibirsk Diocese. In conclusion a film about the life of the Russian Orthodox Church was shown.

That evening, at 6 p. m., a festal All-Night Vigil began. The Cathedral of the Protecting Veil was filled with worshippers. A lity was led by Archbishop Yuvenaliy of Kursk and Belgorod. Archbishops Feodosiy and Yuvenaliy and Bishop Afanasiy took part in the polyeleos. Two choirs, under the direction of S. Kushkov and A. Pivovarova, sang with inspiration. At the conclusion of the All-Night Vigil Bishop Afanasiy conducted a common confession. In his homily the archpastor spoke about the essence of sin and the great importance of the redemptive sacrifice of Christ.

On June 23, the Feast of St. Ioann, Metropolitan of Tobolsk, Synaxis of the Siberian Saints, Divine Liturgy was celebrated in the same cathedral by the archpastors who had taken part in All-Night Vigil on the eve. At the Lesser Entrance Archbishop Feodosiy read out the ukase of His Holiness Patriarch Pimen on awarding the Cathedral of the Protecting Veil the Order of St.

Vladimir, 2nd Class, and raised Hieromonk Evtikhiy, a confessor of the diocese, to the rank of hegumen. The clergy, choir and people sang *axios*. During the service His Grace Feodosiy presented the participants in the festivities with commemorative gifts. During the procession the holy relics of St. Ioann were carried around the cathedral, and the archpastors aspersed the numerous worshippers with holy water. After the procession Archbishop Feodosiy felicitated all on the feast. The guests greeted His Grace Feodosiy and the worshippers. Archbishop Yuvenaliy presented the Cathedral of the Protecting Veil an icon of the Saviour, Bishop Afanasiy—a book about the saints of the Perm Diocese, Hegumen Aleksi, on behalf of the brethren of the Trinity-St. Sergiy Lavra—a folding icon of the Most Holy Mother of God flanked by Sts. Sergiy and Nikon, Archpriest Vasilii Stroganov, on behalf of the Publishing Department—a censor, and Hegumen Gavriil, on behalf of the brethren of St. Daniel's Monastery—an icon of St. Daniil.

That evening a concert of two choirs was given in the Chapel of St. Feodosiy of the Cathedral of St. Sophia; the next day a peace meeting was held here, which was attended by numerous veterans of the Great Patriotic War and representatives of the public from the city and the region. His Grace Feodosiy spoke about the involvement of the Russian Orthodox Church in the peace movement and the contributions made by the Omsk Diocese to the Soviet Peace Fund. The meeting was also addressed by Bishop Afanasiy and war veterans. The participants in the meeting sent telegrams of greeting to His Holiness Patriarch Pimen and the members of the Holy Synod. The singing of the prayer "It Is Meet" brought to a close a feast that will indubitably remain in the hearts of all who, through the grace of God, took part in the celebration of the 400th anniversary of Orthodoxy in Siberia.

Father ALEKSIY SIDORENKO

In the Korets Convent of the Holy Trinity

On March 19, 1987, on the eve of the Feast of the Icon of the Mother of God "Warrantress of the Sinful", Bishop Varlaam of Volyn and Rovno arrived at the Stavropegion-Convent of the Holy Trinity in the town of Korets, Rovno Region. This was the archpastor's first visit to the cloister since his appointment to the Volyn See.

His Grace Bishop Varlaam was hospitably greeted to the pealing of bells by Hegumenia Natalia together with the sisters and the convent clergy. Prior to All-Night Vigil at the Cathedral of the Trinity Archpriest Iosif Bogachenko, father confessor of the cloister, delivered a speech of greeting to the archpastor. At Matins an Akathistos to the Mother of God was read before Her Icon "Warrantress of the Sinful". Two choirs of nuns and of the clergy sang at Liturgy. Bishop Varlaam anointed the worshippers with holy oil.

On the feast day itself His Grace Varlaam, assisted by numerous clerics of the diocese, celebrated the Liturgy of the Presanctified Gifts and a moleben.

On March 22, 3rd Sunday in Lent, of the Veneration of the Holy Cross, Bishop Varlaam celebrated Divine Liturgy and conducted a moleben in the Cathedral of the Trinity, assisted by the convent clergy, and, on the eve, officiated at All-Night Vigil with bearing forth of the Cross.

That day the archpastor left Korets. During his sojourn in the cloister Bishop Varlaam had familiarized himself with its life.

* * *

In keeping with local custom, on Thursday of the 1st week after Pentecost the feast of the deeply venerated Icon of the Mother of God "Warrantress of the Sinful" is celebrated with particular solemnity at the Korets convent. Numerous clerics and worshippers from the Volyn and neighbouring dioceses gather in the cloister on this day. In the current year this traditional feast, which coincided with the common feast of the venerated icon (June 11/May 29), was attended by Metropolitan Aleksiy of Kalinin and Kashin with clerics from the Kalinin Diocese, Archbishop Iov of

Zaraisk, and Bishop Varlaam of Volyn and Rovno.

Prior to All-Night Vigil in the Cathedral of the Trinity the clerics solemnly met the archpastors. In keeping with tradition, on this feast the lity, which was headed by His Grace Archbishop Iov, was conducted with a procession around the church.

At Matins an Akathistos to the Mother of God before Her icon "Warrantress of the Sinful" was sung. Both convent choirs and a choir of the clergy sang. Metropolitan Aleksiy officiated at the polyeleos. Archbishop Iov anointed the worshippers with holy oil.

Throughout the night akathistos and the prayer rule for Holy Communion were read in the Cathedral of the Trinity, the clergy conducted confession for those preparing to receive Holy Communion.

The first, early Liturgy was celebrated in the Dormition Chapel of the Trinity Cathedral, and the second—in the Church of St. John the Baptist.

The late Liturgy in the Cathedral of the Trinity was celebrated by Metropolitan Aleksiy, Archbishop Iov and Bishop Varlaam, who were solemnly greeted by numerous clergymen. The sermon after the Communion Verse was delivered by His Grace Varlaam. A moleben and a festal procession were conducted, and "Many Years" was sung. His Eminence Aleksiy extended the felicitations of His Holiness Patriarch Pimen to Hegumenia Natalia and the sisters, and to all the worshippers.

On June 14, the Sunday of All the Saints, Metropolitan Aleksiy celebrated Divine Liturgy, assisted by clerics of the Kalinin Diocese and the convent, and, on the eve, officiated at All-Night Vigil in the Cathedral of the Trinity of the cloister. That evening, His Eminence Aleksiy officiated at the reading of the akathistos to All-Sweetest Jesus before the Icon of the All-Merciful Saviour at the church entrance, which, in keeping with tradition, is conducted on that Sunday at the convent.

* * *

On July 1, the Feast of the Bogolyubskaya Icon of the Mother of God, Bishop Varlaam celebrated Divine Li-

turgy at the Cathedral of the Trinity, and, on the eve, officiated at All-Night Vigil. With the blessing of His Holiness Patriarch Pimen, His Grace Varlaam professed eight novices of the convent at All-Night Vigil, following

the great doxology, and nine postulants to the noviciate prior to Liturgy. The archpastor felicitated the new nuns and wished them divine assistance in their spiritual endeavour.

Archpriest IOSIF BOGACHENKO

His Grace Archbishop DAMIAN

His Grace Damian, superannuated Archbishop of Volyn and Rovno, passed away in the 88th year of his life on July 4, 1987.

Archbishop Damian (secular name, Dimitriy Georgievich Marchuk) was born on November 15, 1899, in the village of Korostyatino, Tuchinskaya Volost, Rovno Uezd, Volyn Gubernia, into the family of a psalm-reader. In 1909 he finished the parochial school in his native village, in 1913 he graduated from the Klevan Theological School, and in 1919—the Volyn Theological Seminary. He became psalm-reader in the church of his native village in June 1920, following his father's death. On October 6, 1921, Dimitriy Marchuk was ordained deacon, and on October 9 of that year—presbyter. He served in the parishes of the Volyn Diocese. In September 1941 he was assigned to the parish in the village of Annapol, Slavuta District, Kamenets-Podolsky Region, to fulfil the duties of superintendent dean of the churches of Slavuta District. In spring 1943 Father Dimitriy was transferred to the cathedral in the town of Ostrog in Volyn, and in August 1943—to the Vinnitsa Diocese, where he was appointed dean of the Church of St. Nicholas in the city of Vinnitsa. In early January 1944 he was captured by the Germans and deported to Polish territory. In January 1945, following the liberation of Poland, Father Dimitriy returned home, was accepted in the Kamenets-Podolsky Diocese and appointed dean of the church in the village of Knizhkovtsy. In June 1946 he became a cleric of the Chernovtsy Diocese, where he was appointed dean of the church in the town of Zastavna and superintendent dean of the churches of Zastavna District. In 1960 he was appointed dean of the cathedral church in Chernovtsy.

On March 16, 1961, by a decision of His Holiness Patriarch Aleksiy and the Holy Synod, Archpriest Dimitriy Marchuk was appointed Bishop of Chernovtsy and Bukovina after profession. The consecration was conducted on April 2, 1961, Palm Sunday, in the Cathedral of St. Vladimir in Kiev by Metropo-



litan Ioann of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Simon of Vinnitsa and Bratslav, Bishops Nestor of Kharkov and Bogodukhov and Ioasaf of Dnepropetrovsk and Zaporozhye. On October 15, 1964 His Grace Damian was appointed Bishop of Lvov and Ternopol. On September 10, 1965, he was elevated to the dignity of archbishop, and on October 8 of that year appointed Archbishop of Volyn and Rovno. On December 30, 1986, he was superannuated for reasons of health.

For his many years of zealous service of the Church of Christ Archbishop Damian was decorated with high patriarchal awards—the Orders of St. Vladimir, 2nd Class, in 1963, and of St. Sergiy of Radonezh, 2nd Glass, in 1979. On April 2, 1986, he was awarded an

inscribed panagia by His Holiness Patriarch Pimen for the 25th anniversary of his archpastoral ministry.

Funeral service in the Cathedral Church of the Trinity in the city of Lutsk was conducted on June 6, on Saturday of the Dead before Trinity, by Bishop Varlaam of Volyn and Rovno, assisted by the clerics of the dioceses. His Grace Varlaam delivered a funeral oration

and read out condolatory telegrams sent in by His Holiness Patriarch Pimen and Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to the relatives and friends of the deceased.

His Grace Archbishop Damian was buried near the cemetery Church of St. Feodosiy in Lutsk.

Archpriest PETR MULYAR

In the Dioceses

Perm Diocese On January 7, 1987, Christmas, during Divine Liturgy in the Holy Trinity Cathedral Church in Perm, Bishop Afanasiy of Perm and Solikamsk ordained Arkadiy Sapun deacon to serve in the Church of the Dormition in the town of Chernoz.

On January 8, the Synaxis of the Most Holy Mother of God, Bishop Afanasiy celebrated Divine Liturgy in the Church of All the Saints, and on January 9, the Feast of the Protomartyr and Archdeacon Stefan, in the Church of St. Nicholas in Perm.

That day, in keeping with tradition, following Great Vespers in the cathedral church, the clerics of the Perm churches congratulated the archpastor on the feast.

On January 11, Sunday after Christmas, His Grace Afanasiy celebrated Divine Liturgy in the All Saints Church in the town of Kungur.

On January 14, the Feast of the Circumcision of the Lord and the feast of St. Basil the Great, Bishop Afanasiy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the town of Osa, where Archpriest Vasiliy Trepalyuk is the rector.

On February 22, Meat-Fare Sunday, of the Last Judgment, Bishop Afanasiy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas in the town of Chusovoy.

On March 3, Tuesday of the 1st week in Lent, His Grace Afanasiy read the Great Canon of St. Andrew of Crete in the Church of All Saints in Perm.

On March 7, Saturday of the 1st week in Lent, Bishop Afanasiy conducted general confession prior to Divine Liturgy in the cathedral church.

On March 10, Tuesday of the 2nd week in Lent, and March 24, Tuesday of the 4th week in Lent, the archpastor conducted a conversation-confession for the clergy of the diocese.

On March 11, Wednesday of the 2nd week in Lent, and March 25, Wednesday of the 4th week in Lent, Bishop Afanasiy celebrated the

Liturgy of the Presanctified Gifts in the cathedral church, assisted by the diocesan clergy who had arrived for confession.

The archpastor preached during every divine service in the churches of the diocese and the cathedral church.

* * *

Jubilee of an archpastor. On February 18, 1987, Bishop Afanasiy of Perm and Solikamsk turned 60. By the ukase of January 25, 1987 His Holiness Patriarch Pimen awarded His Grace Afanasiy the order of St. Sergiy of Radonezh, 2nd Class, in connection with this jubilee.

Although Bishop Afanasiy has been the ruling hierarch of the Perm Diocese for less than three years, the clergy and flock have come to love him over this short time for his paternal care for them and his tireless efforts to improve church life.

Jubilee festivities in the Holy Trinity Cathedral Church in Perm began on February 17 with the celebration of Great Vespers with the reading of the Akathistos to Jesus the Most Sweet. Numerous pilgrims from every corner of the diocese came to witness their love for the archpastor, congratulate him on the memorable date, and offer up prayers together with him. After divine service Bishop Afanasiy anointed the worshippers with holy oil with the myrrh from the relics of St. Nicholas the Miracle Worker.

On February 18, His Grace was met "with glory" by the assembly of the clergy by the building of the diocesan administration and proceeded to the cathedral to the singing of the troparion for the feast of the Presentation of Our Lord in the Temple. An hierarchal choir sang during Divine Liturgy; a number of hymns were sung by all the worshippers. Bishop Afanasiy ordained Hypodeacon Sergiy Rudakov deacon to serve in the cathedral church. At the conclusion of the liturgy His Grace Afanasiy delivered a sermon. After the

moleben the clerics of the diocese congratulated their archpastor on the jubilee.

His Grace Afanasiy received congratulations from archpastors, clergy and laity of the Russian Orthodox Church, and also from K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Patriarchal Parishes in the USA On September 13, 1986, the clergy and laity of the patriarchal parishes made their annual pilgrimage to the Pine Bush patriarchal residence. Bishop Kliment, assisted by the clerics of the patriarchal parishes, celebrated Divine Liturgy in the Church of All Saints Who Shone Forth in the Land of Russia, in Pine Bush.

On September 14, the 12th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy at St. Nicholas' Cathedral Church in New York, assisted by Archpriest Vladimir Kondratenko and Deacon Sergiy Kovalevsky.

On September 15, Bishop Kliment participated in the meeting of staff members of the National Council of the Churches of Christ in the USA for contacts with Oriental Churches, which was held at the Princeton Seminary (New Jersey). Special attention was paid to the programme of the work of the Europe—USSR office for the period up to 1988.

That same day Bishop Kliment participated in the ecumenical service of worship in the Church of the Holy Family of the Vatican Mission to the UN, on the occasion of the opening of the 41st UN General Assembly. The service was headed by His Eminence Cardinal John O'Connor, Archbishop of New York. The UN Secretary-General Perez de Cuellar, ambassadors from a number of countries and US prominent religious workers participated in the service.

On September 16, Vladyka Kliment received Metropolitan Silas of New Jersey (Constantinople Patriarchate) and gave a dinner in his honour. The function was marked by cordial and friendly atmosphere.

On September 18, Bishop Kliment received the Rev. Dr. John Howk, General Secretary of the Lutheran Council in the USA, and gave a luncheon in his honour.

That same day Bishop Kliment received Protopodeacon Michael Roshak, director of the Europe-USSR office of the National Council of the Churches of Christ in the USA, and had a talk with him.

On September 20, Bishop Kliment met Dr. Bruce Rigdon, professor at the McCormick Theological Seminary, and had a talk with him.

On September 21, the 13th Sunday after

Pentecost, the Feast of the Nativity of the Blessed Virgin, and on September 27, the Feast of the Exaltation of the Holy Cross of the Lord, Vladyka Kliment celebrated Divine Liturgy at St. Nicholas' Cathedral Church in New York.

On September 28, the 14th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in St. Innokentiy's of Irkutsk Church in Detroit, Michigan.

On October 2, Bishop Kliment arrived in Youngstown, Ohio, where he met with Archpriest Feodor Kovalchuk, Secretary of the Bishop's Council of the Patriarchal Parishes, Superintendent Dean of the Central States.

On October 3, Bishop Kliment took part in the proceedings of the US member-Churches of the World Council of Churches.

On October 4-5, Bishop Kliment was in Battle Creek, Michigan, where he conducted divine service in St. Elijah's Church and met with parishioners.

On October 5, Bishop Kliment took part in an ecumenical service of worship at the inter-Church centre in New York on the occasion of the departure of the delegation of the Episcopal Church in the USA to the Soviet Union.

On October 6, the Primate of the Georgian Orthodox Church, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, who was in the United States, visited the Church of St. John the Baptist in Singac, where he was warmly greeted by the Church dean, Archpriest George Burdykoff, the Church of the Three Holy Hierarchs in Garfield, and the Church of Sts. Peter and Paul in Passaic, New Jersey. His Holiness was accompanied by Metropolitan David of Sukhumi and Archpriest Zurab Stradze, and also by Bishop Kliment and Archpriest Sergiy Suzdaltsev.

The clergy of the Patriarchal Parishes from the state of New Jersey, members of the Bishop's Council and parishioners gave a reception in honour of His Holiness Patriarch Iliya II and those accompanying him.

That afternoon His Holiness Patriarch Iliya visited St. Nicholas' Cathedral in New York, the Representation of the Patriarch of Moscow. His Holiness was met at the entrance to the church by the dean of the cathedral, Archpriest Sergiy Suzdaltsev, who welcomed him on behalf of the community.

That evening Bishop Kliment and Archpriest Sergiy Suzdaltsev gave a reception in honour of the high guest at the premises of the Representation of the Patriarch of Moscow in New York. His Beatitude Theodosius, the Primate of the Autocephalous Orthodox Church in America, also attended the reception.

THE TRINITY-ST. SERGIY LAVRA MARKS ITS 650TH ANNIVERSARY



The Lavra bells ringing festally before the service

THE TRINITY-ST. SERGIY LAVRA MARKS ITS 650TH ANNIVERSARY



His Holiness
Patriarch Pimen
with an assembly
of hierarchs reading
the akathistos
to St. Sergiy in the
Trinity Cathedral
of the Lavra,
July 17, 1987



A moleben in the Lavra
square on July 18, 1987

On the Feast
of St. Sergiy,
pilgrims waiting
for the blessing
of His Holiness
Patriarch Pimen
in front of the
Patriarchal Chambers



Worshippers coming
in veneration to kiss
the Holy Gospel and the icon



A guest at the Lavra
celebrations,
Metropolitan Prokopios
of Nea Krene
(Church of Hellas)
kissing the icon
of St. Sergiy
in the Dormition
Cathedral



Metropolitan Filaret
of Kiev and Galich,
Patriarchal Exarch
to the Ukraine,
anointing
the worshippers
with holy oil in the
Dormition Cathedral



His Holiness
Patriarch Pimen
bestowing a blessing
on the participants
in the celebrations



His Holiness Patriarch Pimen bestowing a blessing
on the faithful from the balcony of the Patriarchal Chambers, July 18, 1987





All-Night Vigil in the Tobolsk Cathedral of the Protecting Veil of the Mother of God on the eve of the city's anniversary, June 22, 1987



Festal procession around the Cathedral of the Protecting Veil, June 23, 1987



On the day
of the jubilee
the faithful
are lighting candles
with a special feeling



Clergy attending
the jubilee celebrations



Archbishop Feodosiy
of Omsk and Tyumen
speaking with
parishioners



Mrs. Sonia Gandhi, the wife of the Prime Minister of India,
in the Protection Church during her visit to the Moscow Monastery
of St. Daniel, July 3, 1987

On October 9, Bishop Kliment attended a luncheon given by the President of the Council on Christian Unity, Paul Crow, in honour of Robert Runcie, the Archbishop of Canterbury, at Yale University in New Haven, Connecticut.

Later that day Bishop Kliment attended an annual reception in New York given by the Appeal of Conscience Foundation.

On October 11 and 12, His Grace Kliment was in Manchester, New Hampshire, where on October 12, on the 16th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of Sts. Peter and Paul, assisted by the dean, Archpriest Aleksandr Kaboshar, and Deacon Sergiy Kovalevsky. At the Lesser Entrance the archpastor presented Archpriest Aleksandr Kaboshar a patriarchal award—a mitre.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Kliment celebrated Divine Liturgy in St. Nicholas' Cathedral in New York.

On October 15, Bishop Kliment visited the Lutheran Church Centre in America, where he was received by Dr. William Rusch, Director of the Ecumenical Department of the Lutheran Church. Dr. Rusch gave a luncheon in honour of Bishop Kliment.

On October 16, Bishop Kliment had a meeting with Dr. Carl Flemister, Executive Minister of the American Baptist Church of the District of New York. During the meeting a friendly talk was held.

On October 17, Bishop Kliment took part in an ecumenical service of worship in the Lutheran Church Centre at the invitation of Dr. John Houck, General Secretary of the Lutheran Council of Churches in the USA, and delivered a sermon on the theme "Love, Peace and Unity". After the service Bishop Kliment acquainted himself with the work of the Lutheran Council of Churches in the USA and had a meeting with its officials.

A session of the Bishop's Council of the Patriarchal Parishes in the USA was held later that day. Questions pertaining to the life of the Patriarchal Parishes and the preparations for the celebration of the Millennium of the Baptism of Russ were discussed.

It was resolved to hold the next 5th congress of the Patriarchal Parishes in Scranton, Pennsylvania, from September 22 to 24, 1987, and jubilee festivities devoted to the Millennium of the Baptism of Russ—in the Patriarchal Parishes in the USA, on August 13 and 14, 1988.

On October 19, on the 17th Sunday after Pentecost, His Grace Kliment celebrated Divine Liturgy in the Church of the Nativity of Christ in Youngstown, Ohio.

On October 23, Bishop Kliment attended a reception given by the Appeal of Conscience Foundation on the occasion of the visit to New York of K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

In Memoriam

Archpriest **Mikhail Valerianovich Krechetov**, superannuated cleric of the Moscow Diocese, passed away on June 6, 1986.



He was born on November 4, 1900, in Moscow into an office worker's family. He finished the Moscow Commercial School. During the Civil War he served in the Red Army. His mother, Maria Arsenyevna, who came from an ancient Old Believers family, and the Dean of the Church of St. Nicholas in Plotniki, in the Arbat Street Archpriest Vladimir Vorobyev, were instrumental to his formation as a Christian. In 1941 he went to the front as a volunteer. He was awarded medals for taking part in the Great Patriotic War. In 1953 he finished the Moscow Theological Seminary. During his studies there he was ordained deacon in 1952 by Metropolitan Nikolai of Krutitsy and Kolomna (Yarushevich; † 1961). He studied for three years at the Moscow Theological

Academy. In 1954 Archbishop Makariy of Mozhaisk (Daev; † 1960) ordained him presbyter to serve in the Church of St. Nicholas in the village of Tsarevo, Pushkino District, Moscow Region, where he served until he superannuated in 1982.

Father Mikhail fervently conducted divine services and zealously observed the Church Rule. He was loved by his flock.

For his zealous service of the Church of Christ Archpriest Mikhail Krechetov was decorated with a high patriarchal award—a mitre.

A week prior to his demise Father Mikhail received Holy Unction, and on the day of his demise he received the Holy Communion.

Funeral service in the Church

of St. Nicholas was conducted by Archpriest Zinoviy Anisimov, Dean of the Church of St. Elijah in Zagorsk, and clerics from Moscow and the Moscow Diocese, among whom were the sons of the deceased, Archpriest Valerian and Deacon Nikolai, and also his fellow students from the Theological schools. Funeral oration was delivered by Archpriest Leonid Kuzminov, Dean of the Church of St. Nicholas at Preobrazhenskoe Cemetery in Moscow, the church's dean, Archpriest Nikolai Glebov, and the son of the deceased, Superintendent Dean of the Churches of Mozhaisk District, Archpriest Valerian Krechetov.

Archpriest Mikhail Krechetov was buried within the grounds of St. Nicholas' Church.

Archpriest **Ioann Aleksandrovich Negura**, cleric of the Kishinev Diocese, passed away on January 19, 1987.

He was born on July 8, 1913, in the village of Vadul-lui-Vode (now within the limits of the city of Kishinev) into a peasant family. In 1936 he graduated from the Kishinev Theological Seminary, and in 1941—the Kishinev Theological Faculty with the degree of Licentiate of Theology. In 1942 he was ordained deacon

and presbyter. He served in the Church of the Dormition in the village of Salkutsa, Kaushany District, and from 1955 until his demise—in the Church of St. Nicholas in the village of Gerbovet, Novye Aneny District. In 1984 he became a member of the commission for publishing liturgical books in Moldavian.

Father Ioann was an exemplary clergyman and was loved by the parishioners.

In 1982, for his many years of zealous service of the Church of Christ he was awarded a mitre.

Funeral service in the Church of St. Nicholas was conducted by Archpriest Mina Palikhovich, Dean of the Kishinev Cathedral Church of St. Theodore of Tyro; Archpriest Vasilii Petraki, Secretary of the Diocesan Administration, and clerics of the diocese.

Archpriest Ioann Negura was buried in the cemetery in the village of Gerbovet.

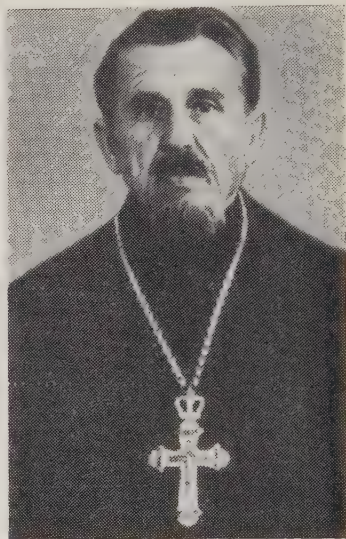
Archpriest **Aleksandr Borisovich Negievich**, superannuated cleric of the Kiev Diocese, passed away on February 8, 1987.

He was born on October 20, 1900, in the village of Kanevtsy, near Poltava, into a priest's family. In 1919 he finished the Poltava Professional School, and studied for two years, up to 1921, at the History and Philology Faculty of Poltava University. In 1926 Archbishop Grigoriy of Poltava (Lisovsky; † 1927) ordained him deacon and presbyter, and until 1930 he served in the parishes of the Poltava Diocese. From 1942 to 1957 he was a cleric of the Kirovograd Diocese, and from 1957 to 1961 and from 1966 to 1975—of the Kiev Diocese. From 1958 to 1961 he was Superintendent Dean of the churches of the 1st district of Kiev. His last place of service before his superannuation in 1975 was the Church of the Exaltation of the Holy Cross in Kiev, where Father Aleksandr was rector from 1972.

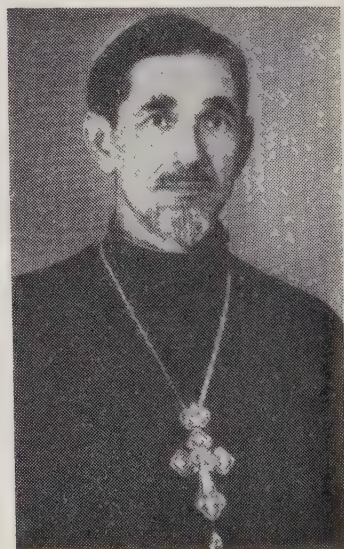
Even after his superannuation Archpriest Aleksandr Negievich conducted divine services and offices in the churches of Kiev. He was a fervent worker in the vineyard of Christ and in 1957 was awarded an ornamented pectoral cross for his zealous service of the Church of Christ.

Funeral service in the Church of the Ascension in Demievka in Kiev was conducted by the dean, Archpriest Sergiy Pilipchuk, and the church's clerics in the presence of a great number of worshippers.

Archpriest Aleksandr Negievich



was buried in the Baikovo Cemetery in Kiev.



Archpriest **Nikolai Alekseyevich Sakovsky** of the Volyn Diocese, Dean of the Church of St. Basil in the city of Vladimir-Volynsky, passed away suddenly on March 2, 1987.

He was born on December 1, 1910, in the village of Khmelev, now Vladimir-Volynsky District, Volyn Region, into a psalm-reader's family. In 1934 he finished the Volyn Theological Seminary, and studied for three years, up to 1938, at the Theological Faculty of Warsaw University. That year he was ordained deacon and presbyter. He served in the parishes of the Volyn Diocese. From 1951 to 1986 he was Dean of the Cathedral of the Dormition in Vladimir-Volynsky, and from 1951 to his demise—Superintendent Dean of the churches of the Vladimir-Volynsky territory.

Father Nikolai was a kind pastor and a good superintendent dean. He was loved by his fellow-clergymen and his flock.

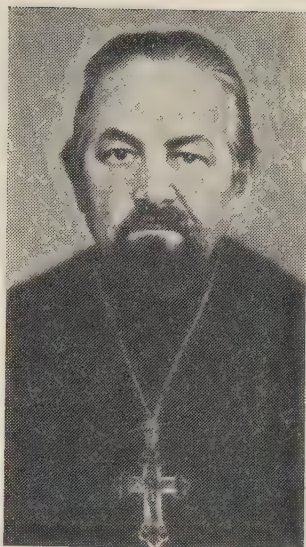
In 1978, for his many years of zealous service of the Church of Christ he was awarded a mitre.

Funeral service in the Cathedral of the Dormition in Vladimir-Volynsky was conducted by the Secretary of the Diocesan Administration, Archpriest Adam Brovchuk, and clerics of the churches of the Vladimir-Volynsky Church District.

Archpriest Nikolai Sakovsky was buried at the cemetery in Vladimir-Volynsky.

Archpriest **Aleksiy Antonovich Vislotsky**, of the Volyn Diocese, passed away on April 24, 1987, after a brief grave illness.

He was born on July 29, 1927, in the village of Wolajewiczki,



Hrubieszow District, Lublin Region (Poland) into an Orthodox peasant family. In 1944 he finished five forms at the gymnasium in the city of Kholm and in the same year moved with his parents to Volyn Region. In 1948 he finished the Volyn Theological Seminary, and in 1952 graduated from the Moscow Theological Academy with the degree of Candidate of Theology. In 1952-1953 he was a teacher at the Minsk Theological Seminary, and from 1953 to 1964—at the Volyn Theological Seminary, where he simultaneously held the posts of helper to the assistant rector and librarian. In 1956 Bishop Palladiy of Volyn and Rovno (Kaminsky; † 1978) ordained him deacon and presbyter. In 1964 he began serving in the parishes of the Volyn Diocese. His last place of service was the Church of Aleksandr Nevsky in the village of Podgaitsy, Lutsk District, Volyn Region.

In his pedagogical and pastor-

al activity Father Aleksiy set an example as a zealous minister of the Holy Church and a kind pastor of the Church of Christ. He fulfilled his duties diligently and conscientiously, loved the church and concerned himself with its maintenance, fervently and reverently conducted divine services. He was sociable, unpretentious and responsive, and won the love of all with his life of a good Christian and his untiring pastoral labours.

In 1975, for his many years of zealous service of the Church of Christ he was awarded an ornamented pectoral cross, and in 1980—a patriarchal certificate of merit.

On the first day of the Holy Easter Father Aleksiy suffered a stroke while officiating at Easter Vespers in the Church of Aleksandr Nevsky, as a result of which he passed away, on Friday of Easter Week.

Funeral service in the Cathedral Church of the Trinity in the city of Lutsk was conducted by Bishop Varlaam of Volyn and Rovno. Clerics of the Volyn and also the Moscow, Ivano-Frankovsk, Kalinin and Lvov dioceses—Father Aleksiy's former charges, fellow-students, relatives, friends and fellow-clergymen, who came to pay their respects to the deceased, assisted Bishop Varlaam. The spacious cathedral was filled with worshippers. Funeral oration was said by His Grace Bishop Varlaam and Archpriest Valentin Negoda, Dean of the Church of St. Feodosiy in Lutsk.

Archpriest Aleksiy Vislotsky was buried in the cemetery in the township of Gnidava.



On the Consecration of the Church of All the Saints Who Have Shone Forth in the Land of Siberia*

In the Name of the Father, and of the Son, and of the Holy Spirit

"We magnify you, all ye Holy Ones who have shone forth in the Land of Siberia, and we honour your holy memory, for ye do pray for us unto Christ our God."

Beloved in the Lord, fathers, brothers and sisters. Exactly three years ago the new ecclesiastical feast in honour of all Siberian saints was instituted. Today we have taken part in and witnessed the consecration of the first temple in the Russian Orthodox Church to be dedicated to All the Saints Who Have Shone Forth in the Land of Siberia.

Now great Siberia rejoices and prides itself upon being under the prayerful protection of its own saints. The Siberian flock rejoices at having intercessors before the Throne of the Holy Trinity, the great saints and miracle workers of Siberia: Ioann, Metropolitan of Tobolsk; Innokentiy and Sofroniy, Bishops of Irkutsk; the Righteous Simeon of Verkhoturys; the Martyr Vasilii of Mangazeya and the entire assembly of Siberian ascetics, who are today praying fervently for us, who are conducting this festal celebration in the first church to be dedicated to them.

Four centuries have passed since the time when the Gospel was first preached in Siberia and there appeared the first churches, chapels and cloisters, the first Russian towns, schools and books, and when the numerous Siberian peoples began to be gathered together into one family. Siberia was a land in which only pagan idolaters lived, but through the efforts and feats of Siberian saints of God it was enlightened, sanctified and became re-

nowned for its piety. The Mother of God, through Her miraculous icons, spreads Her Protecting Veil over the towns and villages of Siberia. In the Siberian churches prayers are offered up to the All-Munificent God for the good estate of the holy churches of God for peace throughout the world, for our country and for every Christian soul which needs God's mercy and help.

The Siberian saints—Christian bishops, martyrs, holy fathers, the righteous and the fools-in-Christ—have lived piously in this land long before us. Therefore, we, Orthodox believers of Siberia must pray zealously to them and learn from them faith and piety, love of God and one's neighbour, as well as for our own holy churches in which and through which we receive all that is necessary for the salvation of our immortal souls.

An Orthodox church is the House of God, a holy place in which the glory of God abides, and for an Orthodox Christian there is no place dearer and holier than his church. This newly built and consecrated temple is dedicated to Siberian saints which means that the patrons of this church are all the saints of God who have lived in the land of Siberia, laboured and shone forth to the glory of Heaven among the host of all the saints of our Russian Land. The holy icon of Siberian saints will henceforth adorn and bless your holy temple and remind you that all the saints of Siberia are our heavenly patrons and protectors, that they are praying for this Church and for the whole of Siberia before the Throne of God.

Our Siberian saints teach us, beloved in the Lord brothers and sisters, to

* Delivered on the Sunday of All the Saints Who Have Shone Forth in the Land of Russia, June 21, 1987, in the Church of All the Saints Who Have Shone Forth in the Land of Siberia, in the town of Cherepanovo, Novosibirsk Region.

live a holy life, in peace, keeping the commandments of God and according to the will of the Most High. For instance St. Ioann of Tobolsk says: "The starting point of the entire teaching of our Lord Jesus Christ is for us, who believe in Him, to conform to the will of God by every word and deed. The Saviour taught us this during His life on Earth by words and deeds, directly and in parables. "What God wants, I want; what He does not want, I do not want", this is the basis of Christian spiritual and moral life.

Let us, beloved, remember and try to follow this behest of the great teacher of piety, St. Ioann the Metropolitan of Tobolsk and Miracle Worker of All Siberia.

Glory be to God for another lamp of Orthodox faith has been lit in Siberia: the Church of All the Siberian Saints

has been consecrated. And may it stand to the end of the world accomplishing its salvific mission, and may the path leading to it never become overgrown. Love your church, for here is your happiness and consolation, for this is heaven on Earth.

The Siberian saints of God, together with the Mother of God, have today granted this temple their love and warmth, they are praying for us, inhabitants of Siberia, and for the entire land of Russia, for the whole of our Orthodox country. And we too shall pray fervently to them always, to our heavenly patrons: "O Saints of Siberia pray to the Lord of all together with the Mother of God to grant peace to the world and mercy to our souls." Amen.

GEDEON.

Metropolitan of Novosibirsk and Barnaul

650th ANNIVERSARY OF THE FOUNDING OF THE TRINITY-ST. SERGIY LAVRA

On the Feast of St. Sergiy the Hegumen of Radonezh

In the Name of the Father, and of the Son, and of the Holy Spirit

Every nation suffers great trials such as bad harvests, droughts, floods, epidemics, wars. But the hardest of all is enslavement. To denote this state the Russian people chose a special word—Igo (yoke) which conveys the whole weight and hopelessness of it.

In the history of Russia this dreadful word denotes the period of the Mongol-Tatar invasion when our people, despite their physical captivity and hardships, retained within themselves freedom and independence of spirit; through conflagration and violence they carried the purity of their faith in the True God and the Holy Orthodox Church; they suffered in the Name of Christ and saved, with God's help, other Christian nations from destruction.

It was at that time that through the will of the Lord, our father St. Sergiy of Radonezh appeared in Russia.

A son of pious parents, since his youth he resolved to dedicate himself to God, because he had felt a special predestination of grace from infancy. He revealed rare courage when he settled in the impenetrable forest teeming with wild beasts. Many years Abba Sergiy

passed in prayer, fasting and vigils. *A city that is set on a hill cannot be hid* (Mt. 5. 14), neither could the feat of the saint be hidden from the Russian people seeking true piety. And behold a monastery arose in the midst of the dense forest which becomes the light of the Land of Russia, its spiritual centre, moral buttress, and spiritual school of the people.

The monastery grew and so did its fame. It became known not only in Russia, but beyond its boundaries as well. The cause of this fame was an unremarkable grey-haired starets, wearing patched clothes, or, rather, Divine Grace which he won through his feats and ardent love of God.

This saint had many holy disciples who in their turn had saintly disciples. These wonderful ascetics went out with the blessing of Abba Sergiy to all parts of the great and wide country of Russia, lighting ever new lamps—monasteries, which sacredly preserved the light of Christian Truth. Already in the lifetime of the saint many cloisters were built by his disciples. They became the centres of spiritual and moral rebirth

of the nation uniting it round the Orthodox Church. The meek monk became the leaven which changed the soul of the Russian people to such an extent that they ceased to wage internecine wars, threw off the enslaving yoke, and built up a mighty and united state.

Sorrow instructs. The many years of the Tatar yoke made the apanage princes unite against their common enemy and vanquish him. And in this the saint of Radonezh helped a great deal. It was with his blessing that the first mighty blow was struck on the plains of Kulikovo. This and many other victories on the battlefields were thanks to the rebirth of a single national spirit in Russia, the spirit which was strengthened by St. Sergiy.

There is a saying—one man, no man. However, from the example of the builder of the House of the Life-Giving Trinity, we can see what one man can do if he has won the grace of God.

Many centuries have passed but the

fame of St. Sergiy grows ever more. His monastery is renowned from Greenland to Africa, and from Canada to Japan. Guests in Russia rush to see the saint's shrine, very often unaware that they are drawn there by God's grace, flowing from his healing relics.

The Holy Church since the day of her foundation has venerated her saints. In this glorification there is great edification for her children. Looking upon the grace-endowed lives of those who have pleased God, we must learn to live according to the Gospel and to seek the Kingdom of God, as they did. St. Sergiy never sought gold, fame, power honours, or health. He sought only one thing—the Kingdom of Heaven, and the Lord *added all these things unto him* (Mt. 6. 33), moreover, to such a degree that he has inspired our people and interceded for them with God for many centuries. Amen.

Father DIMITRIY SMIRNOV

On the Feast of the Glorification of the Iberian Icon of the Mother of God

In the Name of the Father, and of the Son, and of the Holy Spirit

Brothers and sisters, through the great mercy of the Queen of Heaven, many of Her miraculous icons have been revealed to Christendom. One of them is called "The Good Gatekeeper" (*Portaitissa*). This is the Iberian Icon. The image of the Theotokos depicted on it is majestic and stern. On Her left arm is the Pre-eternal Infant, from a wound on her cheek blood is flowing.

You would naturally like to hear the story of this icon.

In the reign of the Byzantine Emperor Theophilos (A. D. 829-842), the iconoclast, there was a cruel repression of icons. At that time there lived in Nicaea a widow with her son. She venerated deeply and treasured her miraculous icon of the Mother of God with the Pre-Eternal Infant. One day soldiers burst into her house and demanded the icon for desecration. Weeping bitterly the widow persuaded the soldiers to wait another day, promising them a good reward. The soldiers agreed, but one of them, passing by the icon, struck Her cheek with his lance. Straightaway

blood flowed from the divine cheek. The astounded soldiers retreated, and the one who had struck her was so horrified that subsequently he denounced the iconoclastic heresy and ended his life as an Athonite monk. Next morning, the widow and her son took the miraculous icon to the seashore and, in order to prevent its further desecration, gave it to the sea.

The Holy Church thus sings this event: "The impertinent haters of the icons of the Lord and profane power which shamelessly came to Nicaea, treated inhumanly and tormented the widow who piously venerated the icon of the Mother of God, but she, secretly hiding the icon at night with her son, placed it on the sea crying: *Glory to Thee Most Pure One, if the impassable sea will shoulder it, glory to Thee O Incorruptible One!*" (troparion of the feast).

According to tradition, lowering the icon into the sea the widow prayed with tears: "Mother of God... Thou has the power to save Thine icon from sink-

ing." Great was her joy when the icon did not sink, but miraculously holding its vertical position easily floated to the west.

The widow persuaded her son to flee from the iconoclasts to Greece, He went to Thessalonica and from there to Mount Athos where he entered the Iveron (Georgian) Monastery. From him the monks learned of the miraculous icon which belonged to his mother. Time passed... About two centuries after the death of the old monk from Nicaea, the monks of the Iveron Monastery saw on the sea a pillar of fire reaching to the sky, at the base of the pillar stood the icon of the Mother of God. It proved later to be the same icon which the widow had saved from the hands of the iconoclasts.

God alone knows where the icon had been all that time. Neither the wood nor the paint had suffered from contact with the sea water. Wonderful are Thy works, O Lord!

It will be appropriate to mention here one significant event which explains the cause of the good will of the Holy Theotokos toward Athos. This event was a turning point in the life of Athos.

After the Descent of the Holy Spirit upon the Mother of God and the Apostles, Righteous Lazarus asked our Lady to visit his flock on Cyprus where he was the bishop. The Holy Theotokos agreed and sailed for Cyprus. The storm that arose drove the ship into the Aegean Sea to the shores of the Peninsula of Athos. The Theotokos saw in this the will of God. Together with St. John the Divine and her other companions she landed on the shores of the unknown country. On Mount Athos at that time were many Greek temples with idols. When the ship drew near the peninsula the demons dwelling in the idols, through God's will, began to cry out: "O ye men, seduced by Apollo, run down the mountain to the landing to meet Mary, the Mother of the Great God, Jesus Christ!"

In fear and trembling the people approached the Theotokos and Her companions. In response to their questions our Holy Lady revealed to them the mystery of the Incarnation of the Lord Jesus Christ, and the essence of the Gospel teaching. She described the Life, Suffering and Death of Her Son, His

Resurrection and subsequent Ascension to His Father in Heaven.

Wonderful was the power of the Blessed Virgin's sermon. The inhabitants then and there asked to be baptized. The many miracles wrought by the Mother of God, established Christianity there firmly.

Saying goodbye to the inhabitants of Athos the Theotokos said: "Let this place be My earthly abode given to Me by My Son and God. Let My grace rest upon those who live here in faith and piety keeping the commandments of My Son and God. They will possess with least labour everything necessary for earthly life, and the mercy of My Son will not diminish for them. To the end of ages I shall be the Patroness of this place and Intercessor with My God."

To return, however, to the story of the Iberian icon. Since the day the monks of the Iveron Monastery on Athos saw the pillar of fire on the sea some time had passed. In the Iveron Monastery there lived a righteous monk named Gavriil a native of Georgia, he was old and simple as a child. To him the Holy Theotokos appeared and commanded: "Tell the superior and the brethren that I want to give them My icon, My protection and help; then go to the sea and walk confidently over the waves, and they shall all learn of my love for and good will towards your cloister."

The starets did as he was told. The next day the monks went out to the sea with censers, lampadas, banners and the Cross. The Holy Church sings thus of this event: "From the sea unwet receiving Thy icon O Immaculate One, Gabriel awed by the holy call, venerates: O Most Pure One great are Thy miracles and inexhaustible Thy grace with which Thou blesses everyone everywhere who praise Thee with love" (exapostilarion of the feast).

With great joy the monks received the icon and built a chapel on the spot, then after saying a moleben bore the icon to the cathedral church and installed it in the sanctuary. However, on the next day, they found the icon not in the sanctuary, but over the gates of the monastery. The monks carried it back into the sanctuary, but they found it again over the gates. For the third time the same thing occurred. After this the pious Gavriil was again visited

by the Most Holy Theotokos Who said to him: "Tell the brethren that I do not wish to be guarded by you, but to be your guardian not only in your earthly but heavenly life as well. I have asked God for My mercy to be granted to you and as long as you see this icon in the monastery, the grace of My Son to you will not cease."

With great joy and thanksgiving, the monks built a church over the gates and installed the icon there, and there it is to this day.

Reverently the Holy Church sings the akathistos to the Iberian Icon, in which after each oikos it says: "Rejoice, O Good Gatekeeper, Who openest the Gates of Paradise to the faithful."

The Good Gatekeeper has wrought many miracles in the cloister She guards. One day Persian forces approached on 15 warships and landed on Athos and surrounded the Iveron Monastery. The monks shut themselves up in one of the towers of the monastery which the Persians began to storm. The monks prayed ardently to their Heavenly Intercessor. Suddenly a furious storm arose and the ships of the Persians perished with the troops in the sea. The only one left alive was Amir, the leader of the Persians. He repented and donated much gold to build up the walls of the monastery, and this the monks did.

Many times the Good Gatekeeper saved Her cloister. She did not allow men with impure thoughts to enter it. A number of times the Queen of Heaven saved the monastery from famine, fire, and disease.

The Holy Theotokos would not permit the spirit of the Athonite monks to die. Thinking that place would fall into neglect, the monks began to leave Athos in the middle of the last century. The Theotokos appeared to many fathers and said: "Why have you become so frightened and why do such thoughts enter your hearts? All this will pass and end, and the Holy Mountain will be crowded with monks again. Behold I say to you: as long as my icon remains on the Holy Mountain at the Iveron Monastery, do not fear anything and abide in your cells, but if it leaves the Iveron Monastery then each of you take your bag and go wherever you can."

Since then monks from many cloisters have come to the Iveron Monastery to

venerate before the holy icon and gain strength of spirit for monastic feats.

The icon of our Most Holy Lady in the church over the gates of the Iveron Monastery is adorned with numerous precious gifts from good Christians, among them are many from Russian pilgrims. On the day of its glorification the Holy Church chants: "Although Thy holy icon, O Theotokos, was thrown into the sea by the widow, who could not save it from its enemies, it appeared again as the Guardian of Athos and Gatekeeper of the Iveron cloister, putting fear into its enemies, and in Orthodox Russia Thou, Who deliverest from calamities and enemy attacks, art venerated" (kontakion of the feast).

In Russia the Iberian Icon "Hodegetria" has been venerated since olden days. News of the Athonite miraculous Icon reached the country through the pilgrims. In the 17th century, Archimandrite Nikon (subsequently His Holiness the Patriarch, †1681) of the New Monastery of the Saviour asked Archimandrite Pachomius of the Iveron Monastery on Mount Athos, for his blessing upon making a copy of the icon. The blessing was granted and the request fulfilled with great diligence. Archimandrite Pachomius says the following about how the copy was made: "As soon as we arrived at our monastery, all the brethren numbering 365 gathered together, and a great moleben was held which lasted from evening to dawn, then the water with holy relics was blessed, and this holy water was poured over the miraculous icon of the Holy Theotokos, the old '*Portaitissa*', and we gathered the same water into a large tub then poured it over the new icon board made entirely of cypress wood, then we gathered the water again into the tub and proceeded to celebrate with great daring Divine Liturgy. Afterwards we gave the holy water and relics to the icon-painter, the holy monk, priest and father confessor, Iamvlikh Romanov, in order that he might paint the icon after mixing the pigments with the holy water and relics." (The icon painter himself only ate food on Sunday and Saturday, while the brethren conducted All-Night Vigil and Liturgy twice a week.) "This icon (the newly painted one) does not differ from the original in length, width, or in image—word for word the new one is exactly

as the old." It was met with due solemnity in Moscow and up to this day it is preserved in the Smolensk Novodevichy Convent.

Soon after another copy was made from the Iberian Icon for the namesake chapel, from where it was taken to the Church of the Resurrection of Christ in Sokolniki, Moscow. This second copy of the Iberian Icon became famous in Russia because of the many miracles wrought.

There is another reason why the Iberian Icon is so dear to our Motherland. Iberia (Georgia), situated in the southeast of our country, was one of the first countries in the world which officially adopted Christianity. Here too we see the holy will of the Heavenly Queen. To an ardent Christian called Nina, subsequently Equal to the Apostles, the Heavenly Queen appeared in a dream and commanded her to set out immediately for Iberia to preach Christianity there. The Holy Theotokos gave Nina a cross made of grapevine and promised to help her in her mission. Upon awaken-

ing the young girl pondered over what she had seen, but the cross made of grapevine witnessed to the supreme decision. Submitting to the will of the Heavenly Queen, Nina set about the task ardently. She arrived in Iberia to preach Christ's teaching. The help of the Holy Hodegetria accompanied her and the warlike pagan tribes readily accepted Christ's teaching. The king himself and his court were baptized as well as the Georgian feudals and the common people. Over Georgia the light of Christ began to shine! Such is the power of the Queen of Heaven, Who had inspired Her humble servant to accomplish such a great feat.

Wonderful are the works of the Lord! Many works He accomplishes through the hands of His Holy Mother to Whom He is filially devoted. Let us too do deeds which draw us nearer to God and the Holy Theotokos, Who is deeply concerned for our salvation. Let us ask Her to direct and lead us along the path of salvation.

Father MIKHAIL MOZHAROV



PEACE MOVEMENT

CHURCH FOR SOCIETY

The 3rd Peace Seminar in Torgau

The 3rd International Peace Seminar, dedicated to the meeting of the Soviet and American allied armies on the Elbe, was held from April 24 to 26, 1987, in Leipzig and Torgau, the GDR. The theme of the seminar was "Torgau—Reykjavik. Ensuring Peace Together". The meeting was organised by the regional Committee of the Christian Peace Conference in the GDR. The 126 seminar participants from 14 countries, including Archbishop Nikolai of Gorky and Arzamas, adopted the following statement:

"Since the last seminar in Torgau we have witnessed the following:

"an attempt by the Soviet Union to effect the process of disarmament with the aid of a unilateral moratorium on nuclear tests, which was extended four times, remained unsuccessful in the first place as a result of the negative stand of the USA;

"the Soviet Union is again adopting

a zero-option programme for medium- and shorter-range nuclear weapons in Europe, which was formulated by Western governments.

"The more vigorously the new proposals on preserving peace in a nuclear age that were advanced by the Soviet side in Reykjavik are supported by all peace forces, the sooner they will be implemented. To overcome the spirit, logic and practice of intimidation and help carry out proposals aimed at the common security of all peoples—such is one of the foremost tasks facing the Church today.

"The new thinking in a nuclear age is a decisive factor in the conciliar process for justice, peace and the integrity of creation, a process which is beginning in our Churches and for the development of which the Christian Peace Conference also bears responsibility."

Session of the Board of the "Life and Peace" Institute

The Christian World Conference "Life and Peace" was held in April 1983 in the city of Uppsala, Sweden. The idea of creating a centre for international Christian research into the problem of preserving peace among nations emerged during the conference proceedings. The Swedish Ecumenical Council accepted responsibility for setting up this centre. The "Life and Peace" Institute was opened in Uppsala in November 1985. Ambassador Olle Dahlen (Sweden), who was Moderator of the Commission of the Churches on International Affairs of the World Council of Churches from 1971 to 1983, was elected president of the institute's international board. Dr. Roger Williamson (Great Britain), who prior to this had occupied the post of Executive Secretary for International

Peace and Human Rights in the British Council of Churches, was appointed institute director. When the institute was being founded Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate, was elected to the board.

The annual session of the board of the "Life and Peace" Institute was held on April 27-28, 1987 in Breidgard, in the environs of Uppsala. A. S. Buevsky took part in its proceedings. The research projects "The Role of Religion in Armed Conflicts", "Statements on Peace and the Authority of Churches", "Peaceful Settlement of Armed Conflicts", and "Militarisation of Outer Space" were discussed. The board also considered a number of current issues pertaining to the institute's activity.

Soviet-American Peace Walk

A Soviet-American Peace Walk was held between June 14 and July 8, 1987, the route passing from Leningrad via Novgorod and Kalinin to Moscow. Archimandrite Viktor, Secretary of the Kalinin Diocesan Administration, took part in the Walk as a representative of the Russian Orthodox Church.

In Leningrad, the Soviet and American peace champions visited Prince St. Vladimir's Cathedral. Judy Iman, a Japanese marcher, kindled a candle with the flame of an icon-lamp lit in Hiroshima. In Novgorod, the peace marchers attended Divine Liturgy at Apostle Philip's Cathedral Church, where they were introduced to the congregation. Archpriest Mikhail Elagin, Secretary of the Novgorod Diocesan Administration, welcomed the guests on behalf of Metropolitan Aleksiy of Novgorod and Leningrad. The conversation concentrated on the peace-making activities of the Russian Orthodox Church. At the Epiphany Cathedral in Vyshny Volochek, its dean spoke to the guests about the Cathedral's history and the life of the parish community.

On June 27, Metropolitan Aleksiy of Kalinin and Kashin gave a reception at the offices of the Kalinin Diocesan Administration, at which the American peace marchers were given an opportunity to discuss matters of interest to them, such as the preparations for the festivities to mark the Millennium of the Baptism of Russ.

Later that day the participants in the reception attended All-Night Vigil at the White Trinity Cathedral. After the sixth canticle of the canon, Archimandrite Viktor, the Dean of the Cathedral, introduced the guests to the congregation and spoke in brief about the Soviet-American Peace Walk. Archpriest Ioann Basyuk, Chairman of the Diocesan Board, greeted the American delegation on behalf of the local clergy and parishioners. He wished the guests success in serving the cause of peace and expressed the hope that the Peace Walk would contribute worthily to the cause of preserving the sacred gift of life on Earth. On the way to Moscow, the peace marchers visited the Church of the Dormition in the village of Zavidovo and St. Elijah's in Selikhovo village.

In Moscow, the American delegation saw the sights of St. Daniel's Monastery and attended divine service at the Trinity Cathedral. The father superior, Archimandrite Tikhon, gave a reception for the guests at which a friendly conversation took place.

On a visit to the Trinity-St. Sergiy Lavra the peace marchers met, at the Refectory Church, with some of the leading figures at the Department of External Church Relations, the Moscow Theological Schools and the Lavra. In the evening, the guests attended Divine service in the Dormition Cathedral.

At a round table at the Ostankino television studio the marchers shared impressions with thousands of Soviet citizens and expressed the hope that this joint Soviet-American peace action would do much to promote friendship, understanding and trust between the two nations.

Members of the American delegation also addressed a press conference at the Soviet Peace Committee. Activities like the Peace Walk, they pointed out, were important for strengthening US-Soviet relations. It was, therefore, essential that the US mass media should give the Walk broad coverage. Pastor McMillan told the journalists that the leaders of the Baltimore Presbyterian Community, of which he was a member, had directed letters to M. S. Gorbachev and R. Reagan voicing concern at the continuing arms race and urging the leaders of the two superpowers to free the world from the nuclear menace. It also stated the resolve of religious circles in the US to work for détente.

During their stay in Moscow, the peace marchers also visited the House of Friendship and other Soviet public organizations.

* * *

As I recall the days we spent on the move, I am keenly conscious of the significance the first ever joint USSR-US Peace Walk is bound to have for improving understanding among nations, creating a healthier international climate and bringing up the coming generations in the spirit of peace, which is vital for preserving the sacred gift of life on Earth. Of course,



Participants in the Peace Walk before the building of the Kalinin Diocesan Administration

mutual understanding is not established at once. Our first impression was that trust would be hard to achieve. On the day of their arrival, the American marchers were extremely reserved with their Soviet colleagues. This was largely due to the "enemy image" created by the US media. Some of the Americans still believed the primitive fables about our country, its history, customs, habits, traditions and people, and their behaviour was simply ridiculous at times. The causes of their misconceptions were gradually revealed as they talked with Soviet people in their progress from the banks of the Neva to the walls of the Moscow Kremlin. A new picture of Soviet reality kept unfolding before the Americans at every stage of the route. Hundreds and thousands of people, young and old, came to the road, welcoming the peace marchers with the traditional bread-and-salt, with true Slavic hospitality, shaking hands with the guests and speaking of their desire for peace and friendship. Some were holding icons, prayerfully wishing the marchers success in the noble service of peace.

Trust was growing from day to day, the guarded aloofness of our trans-At-

lantic friends vanishing like smoke the closer they came to see the reality: the Soviet people's sincerity, kindness and hospitality. The Americans were showing a lively interest in our country, a desire to learn as much as possible about the Soviet way of life. As they marched for peace, they discovered Soviet Russia for themselves afresh and became even more convinced of the need to overcome fear and hatred in relations between the American and Soviet peoples and work more vigorously for friendship and trust.

I saw our guests smiling, their faces lit with joy, whoever they spoke to. The animosity and fear that had been fostered for decades were gone completely. At supper in the house of the dean of the Epiphany Cathedral in Vyshny Volochek, Tim, a young American, recalled how his mother had tried to dissuade him from taking part in the Walk, arguing that he would be bored. "I must admit," Tim said, "that I was bored, inexplicably, during the flight, but it was too late to return. However, the friendly smiles, the warm, cordial welcome accorded us on our arrival in the Soviet Union dispelled my fears." When he was asked on the following

day how he felt, he replied: "Just like home."

My presence in the Soviet group as a representative of the clergy surprised the Americans. I immediately found myself answering a barrage of questions on the position of believers in the Soviet Union. But the best answer was the evidence of their own eyes. Attending divine services at churches and talking to many believers, they saw for themselves that Western propaganda was vending lies. These conversations, so amazing to the Americans, were graphic testimony to the fruitfulness of the peace-making activities of the Russian Orthodox Church.

The Peace Walk was over. The leave-taking was warm and cordial, but also sad, for the Walk, the common striving for peace, trust and justice had brought us close together. Once again we were shaking hands, embracing and talking, talking. But we needed no interpreter now. Each was taking away a mass of impressions.

In his reply to the peace marchers' address M. S. Gorbachev said: "I believe the participants in the Walk will long remember their meetings with thousands of Soviet people and the heated discussions on how to ensure a peaceful future for our children and safeguard the survival of mankind."

The American peace marchers were leaving for home in a business-like mood. The main thing now is to tackle in deed the work of peacemaking between the two powers.

In conclusion I would like to share one more memory. While we were marching through the Novgorod area, I asked a cheerful and lively American I had taken a liking to what he thought of the Soviet menace the US mass media had so much to say about. He answered: "I know that the Soviet Union will never attack, and I sleep calmly."

Archimandrite VIKTOR

Chronicle

Conference on Security and Cooperation in Europe was held in Vienna from April 6 to 11, 1987. Archpriest Sergiy Kiselev, Secretary of the Representation of the Russian Orthodox Church at the WCC, took part in the conference proceedings as the representative of the Russian Orthodox Church and observer from the Conference of European Churches on Human Rights Programme.

Trip to Northern California. A delegation of the Soviet Peace Committee headed by D. F. Mamleyev, First Deputy Chairman of the USSR State Committee for Publishing, Printing and Book Trade, Vice-Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, was in the USA from May 12 to 31, 1987, at the invitation of the Northern California Conference of the United Churches of Christ in the USA. Archbishop Makariy of Ivano-Frankovsk and Kolomyia represented the Russian Orthodox Church in the delegation. From May 13 to 17 the delegation took part in the proceedings of the annual Conference of the United Church of Christ in Northern California, which was attended by over 800 representatives from 120 Churches, and participated in the working groups on problems of peace and the prevention of the nuclear threat. Archbishop Makariy told the conference about the preparations for the celebration of the Millennium of the Baptism of Russ. In the

cities of Santa Cruz, Fremont, Auburn, Davis, Sacramento and San Francisco the delegation visited schools, universities, churches, hospitals and publishing houses, and met with activists of peace organisations, pupils and students. On May 28, the Feast of the Ascension of the Lord, Archbishop Makariy celebrated Divine Liturgy in the Church of St. Nicholas in San Francisco, assisted by the rector, Archpriest Vladimir Veriga (Moscow Patriarchate).

The Conference "International Security and Confidence-Building Measures" was held from May 22 to 25, 1987, at the Evangelical Academy in Lokum, the FRG. It was attended by a delegation of the Soviet Committee for European Security and Cooperation headed by Ambassador at Large, O. A. Grinevsky. The delegation included Archpriest Vladimir Ivanov, a docent of the Moscow Theological Academy, who delivered a paper on the peacemaking of the Russian Orthodox Church at the session of the fourth section of the conference "International Security and the Contribution of the Churches to Confidence-Building and Peace".

The 3rd Continental Congress and the CPC General Assembly in Latin America and the Caribbean was held from May 25 to 30, 1987, in Havana, the capital of Cuba. The meeting brought together 200 delegates from 26 countries (most of the delegates were women, about one-third of them

representatives of Indian communities), and 80 guests and observers. The International CPC was represented by its General Secretary, Dr. Lubomir Miřejovský; his deputy, Archpriest Georgiy Goncharov; and Secretary of the CPC Regional committee in the GDR, Carl Ordnung. The Assembly was held on the theme "Liberation and Peace—the Challenge of the Gospel". The participants in the assembly reviewed CPC activity in the Latin American region over the past few years and elaborated concrete areas for further work. They placed the emphasis on the Theology of Liberation and local problems. Elections to the leadership were held: Father Pedro Soto, a Catholic priest from Ecuador, was elected CPC/LAC president, and Sister Stephanie Lindsey, a Catholic nun—general secretary. The assembly adopted the following documents: a communique, recommendations for CPC activity in Latin America, a statement on the situation in Chile, a letter to the UN Secretary-General, and a letter to Fidel Castro.

Meeting of the Peace Committee in Budapest.

On June 2, 1987, the Inter-Church Peace Committee of the Peace Committee of Hungary held its annual general meeting, to which Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, was invited. Archpriest Vladimir Bashkirov, dean of the Church of Sts. Constantine and Helena in Tegel, West Berlin, also attended the meeting.

Trip to Canada. A group of 20 members of the Ukrainian Republican Peace Committee, led by Vice-President of the Ukrainian Academy of Sciences, K. M. Sitnik, visited Canada from June 12 to 19, 1987. Metropolitan Nikodim of Lvov and

Ternopol represented the Russian Orthodox Church in the delegation. The delegation visited the cities of Winnipeg, Toronto, Welland and Montreal. In Winnipeg, the delegation together with 30,000 residents of Manitoba Province and the prime minister of the province took part in a Peace March through the city.

An international seminar was held in Höchst (Odenwald, the FRG) from June 12 to 17, 1987. It was organized by the Working Association of Evangelical Youth of the Federal Republic of Germany and West Berlin (WAEY) on the theme "Peace from Justice". The meeting was attended by representatives from the Churches of a number of Asian, African and Latin American countries. The Russian Orthodox Church was represented at the seminar by DECR member V. A. Chukalov and DECR interpreter G. V. Titskaya.

The seminar proceedings were carried out in plenary sessions, and also in four working groups on the sub-themes: "Peace", "Justice", "Integrity of Creation", and "Involvement".

The seminar focussed on the reasons for international tension and ways of eliminating it, and the problems of peace and justice, and the Churches peacemaking activities in the present-day world. Ways of overcoming such phenomena as hunger and poverty, and injustice in the distribution of economic resources in a number of countries was discussed.

Letters were sent on behalf of the seminar participants to the Federal Chancellor of the FRG, to the World Council of Churches, the regional Christian councils, the Heads of the Churches participating in the seminar, and ecumenical youth organisations, as well as letters of solidarity with the peoples of Namibia and El Salvador.



ORTHODOX SISTER CHURCHES

Metropolitan DAMASKINOS of Switzerland—Doctor of Theology "Honoris Causa" of the Orthodox Theological Faculty in Presov

The Orthodox Theological Faculty in Prešov (Slovakia), a higher educational establishment of the Czechoslovak Orthodox Church, has conferred the degree of Doctor of Theology *honoris causa* on Metropolitan Damaskinos, a hierarch of the Constantinople Church, in recognition of his many-faceted activity as a theologian bearing Orthodox witness in Western Europe and a distinguished ecumenist and peace-maker.

Metropolitan Damaskinos (Papandreou) of Switzerland, Exarch to Europe, was born in Greece in 1936. In 1959 he finished a theological school in Khalke Island and in subsequent years continued his education in Rome and Marburg. In 1966 he became Doctor of Theology at Athens University. He was consecrated bishop in 1970, and has been director of the Constantinople Patriarchate's Orthodox Centre in Chambesey, near Geneva, since 1969. Metropolitan Damaskinos is Secretary of the Secretariat for the preparation of the Great and Holy Council of the Orthodox Church. He is a professor of the ecumenical institute in Bossey and of the theological faculties in Lyons and Lucerne and holds honorary doctorates of the Orthodox theological higher educational establishments in Bucharest (conferred in 1981), Belgrade (1982), and Thessalonica (1985) and of Bonn University's Catholic Theological Faculty (1986). He has published more than 120 books and articles.

On the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Metropolitan Damaskinos, accompanied by Prof. Theodoros Zissis, chairman of the pastoral section of the Theological Faculty at Thessalonica University, stayed in Czechoslovakia from February 5 to 10, 1987.

On Sunday, February 8, Metropolitan Damaskinos and Bishop Ioann of Michalovce celebrated Divine Liturgy at

the Holy Spirit Cathedral in Michalovce (Eastern Slovakia).

On February 9, the diploma of Doctor of Theology *honoris causa* was presented to Metropolitan Damaskinos in the Grand Hall of the Prešov Diocesan Administration. To the sounds of bugles a procession of professors and lecturers of the Orthodox Theological Faculty entered the hall, with Faculty Dean Archpriest Prof. Stefan Pružinský and Metropolitan Damaskinos bringing up the rear. Present in the hall were His Beatitude Metropolitan Dorotej, Primate of the Czechoslovak Orthodox Church, Bishops Nikolai of Prešov and Ioann of Michalovce, Bishop Vladimir of Podolsk, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary, Archimandrite Victor, head of the building department of St. Daniel's Monastery in Moscow, and also Protopresbyter Dr. Jaroslav Suvarský, Chancellor of the Metropolitanate Council of the Orthodox Church in Czechoslovakia, the deans of the theological faculties of Czechoslovakia's other Churches, clerics of the Prešov and Michalovce dioceses, and students of the Prešov Orthodox Theological Faculty. The ceremony was also attended by representatives of the state authorities.

The national anthems of the Czechoslovak Socialist Republic and the Greek Republic were played, whereupon Metropolitan Damaskinos and the audience were greeted by Faculty Dean Archpriest Stefan Pružinský. Archpriest Prof. Milan Gerka read out Metropolitan Damaskinos' curriculum vitae. The promotion—presentation of the diploma—was performed by pro-dean of the Orthodox Theological Faculty in Prešov Archpriest Prof. Dr. Pavel Aleš.

Metropolitan Damaskinos delivered his doctoral speech. His theme was loyalty to Church Traditions, which under the obtaining conditions obliges us to take an active stance in life. The

speaker emphasized the need for Christians to take part in the solution of the urgent problems of our age, such as putting an end to racial discrimination, violence, the violation of human rights, hunger, etc. He singled out as paramount the problem of preserving and consolidating world peace.

The new doctor of theology was congratulated by Archpriest Prof. Stefan Pružinský on behalf of the Theological Faculty, by His Beatitude Metropolitan Dorotej on behalf of the Supreme Authority and Plenitude of the Czechoslovak Orthodox Church, and by V. Czelko, staff member of the Secretariat for Ecclesiastical Affairs of the Slovak Republic's Ministry of Culture.

On the same day, the Orthodox Theological Faculty gave a reception for Metropolitan Damaskinos. Speaking among other congratulants, Bishop Vladimir of Podolsk felicitated the

Greek hierarch on behalf of the Russian Orthodox Church.

As a result of an exchange of views between Metropolitan Damaskinos and Professor Th. Zissis, on the one hand, and the corporation of the Theological Faculty on the other, agreement was reached on the development of contacts and exchange of students between the Orthodox Theological Faculty in Prešov and the Theological Faculty of Thessalonica University.

On February 10, Metropolitan Damaskinos and Professor Th. Zissis, accompanied by His Beatitude Metropolitan Dorotej and Protopresbyter Jaroslav Šuvarský, paid a visit to Dr. Vladimir Janků, Director of the CSSR Federal Government's Secretariat for Ecclesiastical Affairs. Later in the day, His Beatitude Metropolitan Dorotej gave a farewell reception in honour of Metropolitan Damaskinos.

Bishop VLADIMIR of Podolsk

Representatives of the Theological Schools of the Russian Orthodox Church Visit Poland

In the Easter days of 1987, from May 14 to 31, a delegation of representatives of the theological schools of the Moscow Patriarchate visited Poland at the invitation of the Polish Orthodox Youth Circle. The visit took place as part of the bilateral contacts between member organizations of the Syndesmos. The delegation included: S. P. Ras-skazovsky, Syndesmos Vice-President, teacher of the Leningrad Theological Seminary (head of the delegation); I. I. Ivanova, teacher of the Precentorial Courses of the Leningrad Theological Academy and Seminary; Archpriest Aleksandr Ranne, LTS teacher; Father Nikolai Katsyuban, LTA steward; N. D. Medvedev, LTA Docent; Deacon Gennadiy Geroev, student of the Moscow Theological Academy; N. Lebedev, Department of External Church Relations referent; G. Krasnotsvetov and N. Derzhavin, LTA students; O. Dyachina, MTA student; M. Yurchuk, pupil of the Odessa Theological Seminary; A. Ozerova, N. Bliznyuk, A. Gorbunova and M. Vasilyeva, pupils of the LTA Precentorial Courses.

During the first days of the visit the

guests took part in the 7th Grabarka international Orthodox youth meeting, so called after the holy mount, 180 kilometres from Warsaw, which is the site of Sts. Martha and Mary's Orthodox Convent, founded in the 18th century. Hundreds of Orthodox believers, including young people from abroad, flock to Grabarka during the pilgrimage season. Indeed, last year some three thousand came.

On May 15, in the evening, an open-air service was conducted in front of the convent's Transfiguration Church, with members of the delegation of the Russian Orthodox Church taking part as choristers. Upon conclusion of the service, a procession signing Holy Easter stichera made its way to a spring at the foot of the mountain, where a moleben with the blessing of water was conducted. After supper, at which the delegation was greeted by Mother Lidia, the superior of the convent, a spiritual concert took place on the hillside. Several choirs took part, among them one composed of members of the Moscow Patriarchate's delegation. An Easter Mystery was also per-

formed, with both adults and children taking part. The congregation then proceeded to the church to bless a large wooden cross erected to commemorate the 1987 Grabarka pilgrimage. A panikhida was conducted at the cemetery by the graves of the highly revered Archbishop Aleksiy of Wroclaw and Szczecin († 1982) and the convent's Mother Superior Barbara († 1985). Late in the evening, an akathistos for the Risen Christ and the Order of Confession for those wishing to receive Holy Communion were conducted. Bishop Afanasiy of Perm and Solikamsk addressed the worshipers.

On the following day, after Divine Liturgy at which many worshipers, mostly young people, received Holy Communion, the youth meeting opened under a large awning. Archbishop Savva of Bialystok and Gdansk greeted the gathering on behalf of His Beatitude Metropolitan Vasilii of Warsaw and All Poland, the Primate of the Polish Orthodox Church. The assembly was also greeted by Miroslaw Matrenczik, Chairman of the Polish Orthodox Youth Circle and one of the sponsors of the meeting, Bishop Tikhon of Joensuu (Finnish Orthodox Church), Alexis Struve, Syndesmos President (France), Father Tibor Imreni (Hungary), Deacon Seraphim Thomson (Great Britain) and Marianne Hauber, representative of the WCC Youth Commission. Syndesmos Vice-President S. P. Rasskazovsky addressed the audience on behalf of the delegation of representatives of the theological schools of the Moscow Patriarchate, who were attending a meeting of this kind for the first time.

Bishop Jeremiasz of Wroclaw and Szczecin read a paper giving an exegesis of the words of St. Peter the Apostle which had been adopted as the device of the "Grabarka-87" meeting: *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light* (1 Pet. 2. 9). There followed a debate on various themes in thirteen groups. Every participant was able to take part in the discussion of subjects of particular interest to him or her. Owing to the participants' eager desire not merely to assimilate the teaching of

the Church but also to translate it into reality, the discussions were lively and rich in content. The participants in the conversations gave particular attention to the reports of the representatives of the Russian Orthodox Church, who spoke about the life of Orthodox Christians in the Soviet Union and also organized a display of photos on the subject.

In the afternoon, there were performances by choirs representing different Orthodox liturgical singing traditions. In the evening, many joined in a panel discussion on morality, the practice of spiritual guidance, the social service of the Church, the Christians' calling in the present-day world and other matters. Questions of young people were answered by Bishop Jeremiasz, Archpriest Leontiy Tofiluk, Hegumen Miron, father superior of the ancient Suprasl Orthodox Monastery currently being restored, Syndesmos Vice-President Eugeniusz Czikwin, who is Chairman of the Bialystok Branch of the Christian Social Association in Poland, and also other representatives of the Polish Orthodox Church and the Polish Orthodox Youth Circle.

On Saturday All-Night Vigil was conducted, and on May 17, the 5th Sunday after Easter, of the Samaritan Woman, Divine Liturgy was celebrated, with representatives of the Russian, Bulgarian, Polish and Czechoslovak Orthodox Churches taking part. After a procession around the church and the singing of "Many Years", the representatives of the Polish Orthodox Church who had organized the meeting and the guests expressed the common opinion of all the participants that the meeting on the holy mount Grabarka had spiritually enriched the pilgrims and fortified them for further Christian witness in the world. Bishop Jeremiasz spoke about the origin of the tradition of annual pilgrimages to Sts. Martha and Mary's Convent. He thanked the representatives of the Russian Orthodox Church on behalf of His Beatitude Metropolitan Vasilii and Episcopate of the Polish Orthodox Church for attending the Orthodox youth meeting.

On May 18, the delegation of the theological schools of the Russian Orthodox Church took part in the deliberations of an international Christian peacemaking conference in Bialystok,

held under the motto: "Step up the fight to end hunger, poverty and the arms race". The conference was attended by representatives of Christian Churches and public organizations from Bulgaria, Czechoslovakia, the Federal Republic of Germany, Finland, Great Britain, Hungary, the Netherlands, Switzerland and the USSR. Representatives of the central and local government, members of the Bialystok peace committee, scientists, members of public organizations and Polish newsmen were also present. After the opening speech by Archbishop Savva of Bialystok and Gdansk and several addresses of greetings, papers were read by Archpriests Konstantin Bondarchuk and Aleksandr Shelomov representing the Polish Orthodox Church, the student of Bialystok University Jaroslaw Matfeiuk and Chairman of the Bialystok Peace Committee Prof. Dr. W. Czczuga. Bishops Jeremiasz of Wroclaw and Szczecin, Afanasiy of Perm and Solikamsk, Tikhon of Joensuu, and Domitian of Znepole (Bulgarian Orthodox Church), representatives of the Polish, Hungarian and Czechoslovak Orthodox Churches and other participants in the conference took the floor in the debate. S. P. Rasskazovsky spoke on behalf of the youth delegation of the Russian Orthodox Church.

The Conference concluded by adopting an "Appeal for Peace and Social Justice", which emphasizes that the struggle for peace is inseparable from the striving for social justice. The document says: "People's conscience must be aroused. We are calling for worldwide solidarity in the struggle against poverty, hunger and injustice." In the evening, there was a concert for the conference participants, with the vocal group of the delegation of the Russian Orthodox Church taking part in the programme.

On May 19, a conference devoted to the Millennium of the Baptism of Russ was held in Bialystok. Before it opened, a moleben was conducted in the presence of many worshipers within the walls of the Church of the Descent of the Holy Spirit currently under construction (to be completed in 1988).

The conference was opened by Archbishop Savva of Bialystok and Gdansk. The following papers were read: "The Significance of the Baptism of Russ

for Eastern Europe" by V. A. Sergik, "Prince St. Vladimir Equal to the Apostles and the Part He Played in the Formation of the Church and Statehood of the Eastern Slavs" by Archpriest Aleksandr Ranne, "The Western Influence on Orthodox Church Architecture in the Byelorussian Lands up to the Late 17th Century" by S. Aleksandrowicz (Bialystok), "Russian Frescoes as Evidence of the Presence of Byzantine Painting in the Polish Lands" by Lecturer of Cracow University A. Naumow, "The Suprasl Monastery as Exemplifying Poland's Religious and Cultural Ties with the Slavic Orthodox Churches" by Protopresbyter Serafim Zeleznikowicz, Dean of the Bialystok St. Nicholas' Cathedral, and "The Suprasl Code—the Earliest 11th-Century Manuscript" by LTA postgraduate B. Mironowicz. Docent of the LTA N. D. Medvedev discussed in his paper the historical background to the Baptism of Russ. In conclusion, delegation member Grigoriy Krasnotsvetov, LTA 3rd-year student, read a thesis on the life of the Russian Orthodox Church today. A debate followed. During the intermission, the participants viewed with great interest a display on the Russian Orthodox Church featuring photographs, publications of the Moscow Patriarchate and records of Russian church music.

In the evening a concert was held, with members of the Orthodox youth delegation from the Soviet Union taking part. In conclusion, E. Czikwin, on behalf of the Bialystok Peace Committee, handed the delegation of the Russian Orthodox Church a diploma for its active participation in the two conferences and various concerts.

The delegation of the Theological schools of the Moscow Patriarchate used their stay in Poland to familiarize themselves with the life of the Polish Orthodox Church. They visited the diocesan centres: Warsaw, Bialystok and Wroclaw, and toured the Bialystok-Gdansk Diocese, stopping at a number of Orthodox parishes and the Suprasl Monastery. They were received by the Orthodox community of Cracow and also venerated at the world-famous miracle-working Czestochowa image of the Mother of God. The representatives of the Orthodox youth of the Soviet Union were warmly received by

the lecturers and students of the Warsaw Theological Academy and Orthodox Theological Seminary. Delegation members attended an ecumenical service of worship at Catholic St. Andrzej's Church, with the choral group singing Orthodox hymns in conclusion. There was also a meeting with young Catholics.

On May 29, the delegation took part in the 6th International Festival of Church Music, held at the Orthodox Holy Trinity Church in the town of Hajnowka from May 27 to 31. The choir composed of representatives of the Russian Orthodox Church won the second prize and was handed a diploma, and a prize of 15,000 zloty. By the unanimous decision of the choristers, half of that sum was turned over to the fund for the restoration of St. Daniel's Monastery in Moscow, and the other half to the Soviet Peace Fund.

On May 29, Metropolitan Vasilii of Warsaw and All Poland, the Primate of the Polish Orthodox Church, received the delegation of the Russian

Orthodox Church at his residence in Warsaw. He expressed his satisfaction at the establishment of active contacts between representatives of the Orthodox youth in Poland and the Soviet Union.

Delegation head S. P. Rasskazovsky, Archpriest Aleksandr Ranne and Father Nikolai Katsyuban were received by Kazimierz Morawski, member of the PPR State Council, Chairman of the Christian Social Association in Poland.

The visit paid by representatives of the Orthodox youth in the Soviet Union to the Polish Orthodox Church, their participation in theological and peace activities on Polish soil, and the conversations they had with Orthodox believers and Catholics will undoubtedly contribute to the promotion of brotherly love between Christians in the Soviet Union and the Polish People's Republic, the development of cooperation between the two nations and the consolidation of peace on Earth.

S. RASSKAZOVSKY,
N. DERZHAVIN

Youth Seminar at the Leningrad Theological Academy

COMMUNIQUE

A delegation of Greek Orthodox youth visited Leningrad at the invitation of the Russian Orthodox Church on June 14-16, 1987. The visit marked the establishment of bilateral relations between young believers of the Russian and Greek Orthodox Churches under the auspices of the Syndesmos.

On June 15, a theological seminar was held at the Leningrad Theological Academy, attended by lecturers and students of the five Theological Schools and the precentorial courses of the Leningrad Theological Academy and Seminary (Russian Orthodox Church), the Mtskheta Theological Seminary (Georgian Orthodox Church), the Sofia Theological Academy (Bulgarian Orthodox Church), and representatives of youth organizations of the Orthodox Church of Hellas: the student organization of the Theological Department of Athens University, Orthodox Christian unions, the Christian Students and Scholars Group, the Pantocrator youth organization, the youth organiza-

tion of the Canea Metropolitan See (Crete) and the Greek Christian-Socialist youth organization.

The Greek and Russian sides were represented by eight delegates each. Students of the Leningrad Theological Academy and the precentorial courses of the LTA and LTS, and also the post-graduates of the Armenian Apostolic Church and the Evangelical Lutheran Church of Finland studying at the LTA, attended as observers.

The seminar was co-chaired by LTA and LTS lecturer S. P. Rasskazovsky, Syndesmos Vice-President, and Euan-gelia Voulgaraki, member of the Syn-desmos Executive Committee.

Archimandrite Iannuarii, LTA Board Secretary, delivered the opening address.

On behalf of His Eminence Aleksiy, Metropolitan of Leningrad and Novgorod, the assembly was greeted by Archpriest Prof. Vladimir Sorokin (now LTA and LTS Rector--Ed.), Church Administrator of Leningrad and Dean

of the St. Nicholas and the Epiphany Cathedral.

The first paper, "Orthodox Theological Conception of the Participation of the Church in the Movement for World Peace and Disarmament", was read by Dimitrios Mauropoulos. Wars, he said, are the product of a rebellion against God. To eliminate the cause of war, people must reconcile themselves with God. This has been made possible by Christ the Saviour, Who has combined in His Person the two divided natures—the Divine and the human. We must see our place in history in the perspective of this reconciliation. The Earth is beautiful, and Christians accept it as God's creation. At the same time, they realize that the world is to be transfigured in Christ, which will be the end of history. This is why Orthodox Christians, although involved in the historical process and making no attempt to escape from history, see as their principal goal the coming Kingdom of God. It is our duty to help realize people's aspirations for peace, while emphasizing the essential difference between earthly, temporal life and true, eternal life.

LTA lecturer Archpriest Vladimir Fedorov read a paper entitled "Theological Aspects of Peacemaking Activities". Peacemaking, he pointed out, involved a number of theological tasks. As a creative activity, the activity of bringing about peace, it should be seen in terms of the Christian understanding of creation and based on the Biblical and patristic teaching that man was created in the image and likeness of God, on the theocentric anthropology of the Church Fathers, according to which man's aspiration towards God manifests itself through freedom and creativeness. Christians' efforts for peace, their creative peacemaking, must be constantly stepped up as Christians and all mankind increasingly realize their responsibility for preserving the sacred gift of life, entrusted to them, from the threatening global catastrophes. The speaker analyzed the Biblical concept of "peace" (*irini*), dwelling on the theme of "Christ's peace, and reconciliation with God". This reconciliation, he stressed, is inseparable from intercourse between those being reconciled. Displayed in reconciliation, in the moral rehabilitation of man, are

Christ's God-man life and power, so that by his personal endeavour the Christian contributes to the fulfilment of the Church's moral creative mission in the world and to universal reconciliation, i. e., to the realization of man's innate Godlike attributes. It is a task of extreme urgency to provide an Orthodox interpretation of "violence" and "non-violence". The speaker examined the two categories in terms of the Bible and the teaching of the Holy Fathers. He analyzed the present political situation and concluded that "non-violence" was increasingly asserting itself as a factor of prime importance. The ethics of the nuclear age and the philosophy of modern politics have been responsible for the rise and steady spread of a new type of thinking, one proceeding from the need to remodel the world on fundamentally new principles. It proclaims the absolute inadmissibility of war and advocates disarmament and international co-operation. The speaker called the Delhi Declaration on Principles for a Nuclear Weapons-Free and Non-Violent World, signed on November 27, 1986, a landmark on the road to this goal.

The two papers called forth a lively debate. Speakers pointed out, in particular, that the young were the future of our Churches and must therefore form a clear idea, even now, of how we should live tomorrow. The forms of the Church's social service in the modern world and various matters relating to Christians' peacemaking activities were discussed. In this connection the following questions were raised: What else must we do today? What methods and forms must we apply? What must we tell people living in fear of nuclear annihilation? Speakers stressed the difference between pacifism and active Christian peacemaking. People cannot be reconciled among themselves without being reconciled with God, Who bestowed Divine love on man. In theological and peacemaking activity, practice must not be divorced from spiritual endeavour and theological analysis of present-day tasks in the light of the patristic tradition and the historical experience of the Church.

The two sides expressed their satisfaction at the establishment of bila-

teral relations between the young believers of our Churches in the framework of the Syndesmos. They also commented favourably on the atmosphere that marked the seminar, the themes of the papers, the subjects raised in the ge-

neral debate, and its businesslike character.

The participants expressed their desire that young believers of the Greek and Russian Orthodox Churches should meet in future too.

In Memory of Metropolitan Filaret of Vidin

Metropolitan Filaret of Vidin, a prominent hierarch of the Bulgarian Orthodox Church, passed away suddenly on June 4, 1987.

Metropolitan Filaret (secular name Slavcho Ignatov) was born on June 5, 1921, in the village of Varbovchets, Vidin District. He took monastic vows in 1941 at the Glozhene Monastery of St. George, and in 1942 was ordained hierodeacon. He graduated from the Plovdiv Theological Seminary, and then the Sofia Theological Academy in 1951. In 1953 he was ordained hieromonk, and in 1954 was elevated to the rank of archimandrite. In 1961 he became Father Superior of the Bachkovo Monastery of the Dormition. In 1964 he was appointed Dean of the Bulgarian Metochion in Moscow, where he proved himself a champion of the utmost strengthening of the fraternal ties that bind the Russian and Bulgarian Sister Churches. After returning home, he was consecrated Bishop of Velitsa, Vicar of the Sliven Metropolitanate on June 30, 1968.

On May 23, 1971, he was elected to the see of the Metropolitan of Vidin.

In carrying on his archpastoral ministry Metropolitan Filaret devoted a great deal of attention to restoring ancient cloisters in his diocese and to renovating churches. He constantly preached, published in the church press articles on historical, ecclesiastical and social topics, and was active in public affairs as Chairman of the Committee for European Security and Cooperation in the town of Vidin and Deputy Chairman of the District Peace Committee. As a permanent member of the Holy Synod of the Bulgarian Orthodox Church and Chairman of the Supreme Church Council, Metropolitan Filaret of Vidin was repeatedly a member of church delegations representing the Bulgarian Church at international



peace forums and other inter-Church meetings. He was decorated with high awards for his services to the Church.

Funeral service in St. Nicholas's Cathedral Church in Vidin on June 6 was conducted by His Holiness Patriarch Maksim of Bulgaria, assisted by hierarchs and clerics before a multitude of worshippers. Lubomir Popov, Deputy Foreign Minister of Bulgaria, Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults of the Ministry of Foreign Affairs, and Vasil Minkov, Chairman of the District Committee of the Patriotic Front in Vidin, were present at the interment.

Metropolitan Filaret was buried near St. Nicholas's Cathedral Church in Vidin. May the Lord grant repose to the soul of the departed archpastor in the mansions of the righteous.

V. VYLKOV

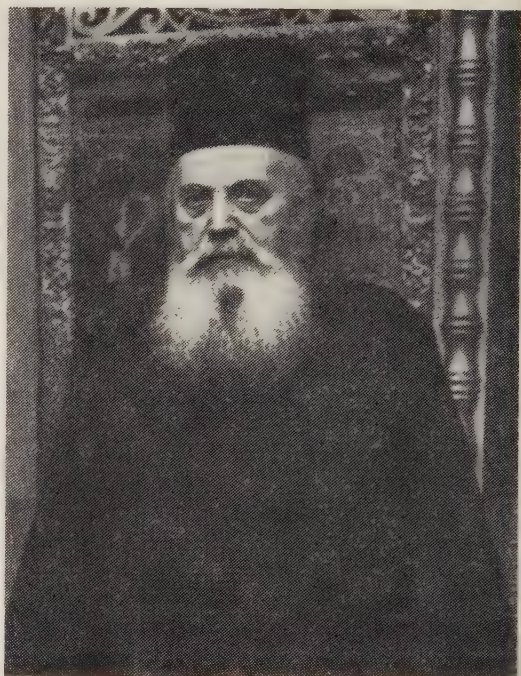
In Memory of Schemahierodeacon Dimitriy the Hagiorites

On June 12, 1987, on the eve of the apodosis of Pentecost, Schemahierodeacon Dimitriy, one of the oldest brethren of the Russian Monastery of St. Panteleimon on Mt. Athos, passed away in Thessalonica. He had arrived in Thessalonica for treatment a week prior to his demise.

Schemahierodeacon Dimitriy will long be remembered by the numerous pilgrims who visited Mt. Athos and towards whom he was always highly attentive, cordial and courteous, and to whom he related a great deal about the past of the cloister, about the monastery's starts and the everyday concerns and needs of the brethren, for he had spent decades fulfilling responsible obedience in his beloved cloister and was well familiar with the life of its inhabitants. For almost 60 years Schemahierodeacon Dimitriy had been performing his ascetic feats on the Holy Mountain in the Russian Monastery of St. Panteleimon, and with him went an entire era in the history of the cloister: captured in his memory, it came to life every time he inspiredly spoke about what he had lived through and shared his rich knowledge and life's experience with his listeners.

Schemahierodeacon Dimitriy (monastic name David) was born in 1905 in the Transcarpathians, in an area that belonged to Austria-Hungary at the time. In 1928 he arrived at Mt. Athos and entered the Russian Monastery of St. Panteleimon as a postulant. During his years at the cloister he fulfilled various obediences: he was a steward for many years and was repeatedly elected representative of the Monastery of St. Panteleimon to the Holy Koinotes of Mt. Athos. Since he had a good command of Greek, Schemahierodeacon Dimitriy handled matters pertaining to economic supply of the cloister and relations with the local authorities. For a long time, until his demise, he was the conciliar starets and in connection with this frequently met guests and carried on correspondence. During divine services Schemahierodeacon Dimitriy, who had a good baritone, always sang on the clerics.

An instance where Schemahierodeacon Dimitriy selflessly demonstrated



genuine patriotism and Christian love is well known. In 1944, during World War II, when he was fulfilling obedience on an embankment, he was approached by a Soviet officer who escaped from captivity and who was seeking assistance for Soviet soldiers who also escaped from the German captivity and were living in the mountains of Chalcidice. Father Dimitriy led the officer to the monastery officials, and then organized sending warm clothing and food for the Russian soldiers. In April 1945 the Russian Monastery of St. Panteleimon received a letter from Soviet fighting men with thanks for the love and assistance shown to their countrymen.

Later, when he was the antiprosopos, that is, the representative of the Russian Monastery of St. Panteleimon in the Holy Koinotes of Mt. Athos, Father Dimitriy accidentally discovered a letter by Georg Stein, a citizen of the FRG, who offered to bring to Mt. Athos the valuables from the sacristy of the Pskov-Pechery monastery which the Nazi invaders had taken to Germany at the end of the war and which he had found. Father Dimitriy immediately contacted the Moscow Patriarchate, and with his assistance the church valuables

les were returned to the Pskov-Pechery monastery in 1973 (see: JMP, 1974, No. 1, pp. 14-17). For this noble deed he won the eternal gratitude of the Russian Orthodox Church.

In recent years the starets was frequently ill and repeatedly travelled to the Caucasus for treatment; every time he took advantage of the opportunity to venerate at the shrines of the Russian Orthodox Church.

Schemahierodeacon Dimitriy passed away peacefully on the day a new group of brethren from the Trinity-St. Sergiy Lavra and the Pskov-Pechery Monastery arrived in Greece to replenish the fraternity of the Russian Mo-

nastery of St. Panteleimon. The group of monks was accompanied by Archbishop Varnava of Cheboksary and Chuvashia.

The funeral service for Starets Dimitriy was conducted on the second day after his demise in the Cathedral of St. Panteleimon the Great Martyr and Healer at the cloister. The body of Starets Schemahierodeacon Dimitriy now reposes in the small monastery cemetery next to the graves of his dear and beloved fathers and brethren. Eternal memory to this labourer in the vineyard of Christ!

Hieromonk NIKOLAI the Hagiorites



Inauguration of His Eminence Dr. LASZLO PASKAI Archbishop of Esztergom, Primate of the Roman Catholic Church in Hungary

To His Eminence LASZLO PASKAI, Archbishop of Esztergom

Your Eminence, brother beloved in the Lord,
Accept my heartfelt congratulations on your inauguration to the ancient see of the Archbishops of Esztergom. May the Risen Lord send you His Heavenly help in your lofty ministry for the glory of His Holy Name. May the Lord bless the continued development of fraternal relations between our two Churches.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

April 29, 1987

To His Holiness PIMEN, Patriarch of Moscow and All Russia

Your Holiness,

I am very grateful to you for the warm and fraternal congratulations Your Holiness, the Primate of the Russian Orthodox Church, sent in connection with my inauguration to the see of the Archbishop-Primate of Esztergom.

I am full of desire to carry on and deepen the fraternal relations which already exist between the Russian Orthodox Church and the Roman Catholic Church in Hungary.

May the Divine Spirit, with faith in Whose power I am beginning my ministry, guide you in your primatial service for the spiritual benefit of the Mystical Body of Christ—the Church.

Your Brother in Christ,

*LASZLO PASKAI,
Archbishop of Esztergom,
Primate of the Roman Catholic Church
in Hungary*

May 21, 1987

To His Eminence LASZLO PASKAI, Archbishop of Esztergom

I extend fraternal congratulations to you on the inauguration of Your Eminence to the see of the Archbishops of Esztergom. I prayerfully wish you God's help in executing apostolic ministry for the good of the Holy Church and for the sake of the peace of Christ among people and nations.

With love in the Risen Lord,

*FILARET,
Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

April 29, 1987

**To His Eminence FILARET,
Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations
of the Moscow Patriarchate**

Your Eminence,

Please accept my gratitude for your warm and fraternal good wishes on the occasion of my inauguration. I am also accepting my ministry in the spirit of ecumenism. In our prayers we are participating with fraternal love and gratitude in the approaching great jubilee of the Russian Orthodox Church—her millennium.

May the Holy Spirit of Pentecost, the first gift of Jesus, granted unto us on Easter Sunday, help Your Eminence, and may He elevate your apostolic ministry still higher!

Your brother in Christ,

*LASZLO PASKAI,
Archbishop of Esztergom, Primate
of the Roman Catholic Church in Hungary*

May 21, 1987

**Speech by His Holiness Patriarch PIMEN
at the Reception for His Beatitude MAXIMOS V HAKIM,
Patriarch of Antioch and All the East, Alexandria
and Jerusalem (Greek Melkite Church)**

June 19, 1987

Your Beatitude, Patriarch Maximos, Brother beloved in the Lord,
Dear Vladyka, dear guests:

It is a great joy for me to greet you in this capital city of Moscow as you conclude your journey through the different cities in our country.

As I came to know from Your Beatitude's letter of the visit planned, I sincerely appreciated the opportunity of meeting with you again, the faithful of the Greek Melkite Church who represent the Christian East which, often in extremely hard circumstances, have borne through the ages the inextinguishable light of Christian faith. We have always kept in mind that your land has been celebrated in the history of Christ's Church by an assembly of great confessors, ascetics and theologians, whose example, whose experience and whose contribution retain an intransient value in forming Christian piety.

Your visit brings back to me the memories, that I cherish, of my own visit to the Churches of the Middle East, and of the meeting we had in Damascus, the capital of friendly Syria. It pleased the Lord to give us an opportunity of coming together again after fifteen years, this time within the bounds of the Russian Church just as she is preparing for a solemn celebration of the Millennium of her existence in history.

I do believe that your visit to the Soviet Union and the insights into the life of different Churches you gained, and seeing the shrines of the Russian Orthodox Church has brought you to know her life better and to share spiritually in the great experience of Russian sainthood which I hope would be one more step on the way toward unity bequeathed to us by the Lord.

May our efforts be blessed.

Divided by historical destinies, now we can show the full force of our sincere yearning to live in peace, justice and cooperation between our-

selves. This is and shall be a history of drawing together, of mutual support—a universal history of developing for the benefit of humankind.

Your Beatitude,

The faithful of the Russian Orthodox Church just like all citizens of our multinational state have a deep sympathy for the peoples of the Arab countries who have undergone hard trials, and share their striving for a just peace in the Middle East. For this purpose we consider it necessary to arrange and hold an international conference to settle the existing conflicts.

In welcoming now Your Beatitude and your venerable companions I greet in your person all of your faithful flock and express a firm hope that the Chief Shepherd our Lord Jesus Christ will accept our prayers and strengthen the bonds of love, unity and cooperation between our Churches which will be conducive to peace among the peoples dwelling on our Earth.

PIMEN, Patriarch of Moscow and All Russia

Condolatory Telegram
on the death of Dr. Zóltan Káldy,
Presiding Bishop of the Lutheran Church in Hungary
To Bishop Dr. GYULA NAGY

We are grieving over the demise of Bishop Dr. Zóltan Káldy of the Lutheran Church in Hungary, President of the Lutheran World Federation, who for many years worked zealously for ecumenism and peace. We extend to you and your entire Church profound condolences over this great loss. We offer prayers to the Master of life and death, Our Lord, for the repose of the soul of the deceased.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

May 21, 1987

To Bishop Dr. GYULA NAGY

It is with deep sorrow that we have received the news of the demise of Bishop Dr. Zóltan Káldy of the Lutheran Church in Hungary, President of the Lutheran World Federation. I extend heartfelt condolences to our Lutheran brothers and sisters over the great loss. May the Almighty Lord repose the soul of His Departed servant. Please extend my sincere sympathy to the family and friends of the deceased.

With love in the Lord,

*FILARET,
Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations*

* * *

The funeral of Bishop Zóltan Káldy on May 29, 1987, was attended by Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archpriest Dr. Feriz Berki, superintendent dean-administrator of the Hungarian Orthodox parishes in Hungary; and Archpriest Ioakim Babinets, dean of the Church of St. Sergiy of Radonezh in Budapest.

Sanctity, Sanctification and Saints

The concept of sanctity is an organic part of any religious thought. Being attributed to some object, above all objects of religious veneration, sanctity seems to be something known beforehand, self-evident and easily comprehensible. Actually, however, the concept and, especially, the essence of sanctity are hard to define rationally, that is why the perception of sanctity, the reaction of an ordinary man, uninitiated, but one conscious of it, is emotional.

In all religions, beginning with the most primitive (animism, totemism) and ending with the developed, modern, and so-called living religions, there is always in principle, an essential, ontological difference between worshippers professing a given religion and the objects of veneration—deities (one or many); in primitive and pagan religions in general, they are principally material objects and natural phenomena, in Judaism, Christianity and Islam—the One True God the Creator and Providence.

The concept of the sanctity of objects venerated and worshipped reflects above all the difference between the object of worship and the worshipper.

Ascribed to the object of worship are superiority, greater perfection and potentially in comparison with the worshipper, and it is this loftiness, distinction based on superiority, that finds its expression in the concept of sanctity (*Sacrum, Sanctum*).

Sanctity in the mind of the worshipper extends also to the objects (people, things), which in themselves are not objects of worship, that is, do not have sanctity literally but are more or less closely related to the bearers of sanctity proper. In this instance, sanctity extends to them so to say, singling them out from among similar men or things not so closely related to objects that initially possess sanctity. Thus, the holiness of God sanctifies the altar which serves for His worship and, further, the sacrifice offered on the altar (Mt. 23. 17-19). Sanctity is connected with the concept of taboo, that is, inviolability of the persons and things

to which its sanctifying power (e. i. the power of communicating sanctity) extends and which after such sanctification are considered sacred or consecrated. Thus, sanctification is the communication or conveying of sanctity from its Source to one or another object—persons or things, as a result of which a given object is sanctified, that is, becomes sacred, in other words, holy (1 Cor. 1. 2, 30). The sanctified thing (or person) may in its turn become the means or instrument of sanctification (Mt. 23. 17-19) of other objects. Thus, among various pagan peoples sacred and inviolable were the elevated places upon which sacrifices were offered, the temples or, within them, especially consecrated places (sanctuaries), the altars, the priests themselves, their vestments, etc. The Old Testament Judaism also gives many examples of this type of inviolable sanctity.

It may be noted that the first prohibitory commandment had the nature of a taboo (Gen. 2. 17): it was forbidden not only to eat the fruit of the Tree of Knowledge, but even to touch it (Gen. 3. 3).

Inviolable was the mysteriously burning and unconsumed bush on Mount Horeb, and even a reverent attitude was demanded in approaching it (Exod. 3. 5). Mount Sinai became inaccessible when it was chosen as the place of Moses's Revelation; although the people were sanctified none of them dared to cross the line drawn by their leader (Exod. 19. 10-12, 21-24) except for Moses himself, who *drew near unto the thick darkness where God was* (Exod. 20. 21).

The people of Israel themselves became holy from the time God gave them the Law and concluded with them a covenant; He made them a *peculiar treasure... above all people... a kingdom of priests, and a holy nation* (Exod. 19. 5-6).

The consciously careless attitude to the sanctuary cost the lives of the sons of Eli the priest (1 Sam. 2. 12-17; 22-25, 34; 4. 11); and Uzzah paid with his life for unintentionally being irreverent (2 Sam. 6. 6-7).

In monotheistic religions, in the Old Testament and later in the Christian, the numerous imaginary sources of sanctity, characteristic of polytheism, were replaced by the One Source, One God, the only Holy One in the supreme, absolute, sense of the word. Anything, animate or inanimate may receive sanctification from the One Primary Source—God.

If even the pagans, confessing their false religions, which were products of a perverted, falsely directed religious aspiration, constantly encountered on the path of this aspiration, a taboo, that is, prohibition to draw near a sacred thing, inspiring reverent awe, then ought not we, fortunate professors of the true faith, at the very thought of God, Whose essence exceedingly surpasses any human concept, to stop and renounce any attempt at the knowledge of God, admitting once and for all that it is foolhardy, impertinent and, perhaps, even blasphemous? For, when we think and speak of God, we are approaching *not the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest* (Heb. 12. 18. See Exod. 19.10-25; 20. 1-19)..., *but unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all* (Heb. 12. 22-23). And if for the Hebrews, standing at the foot of Mount Sinai, *so terrible was the sight, that Moses said, I exceedingly fear and quake* (Heb. 12.21), then ought not we too refrain from reflecting and arguing about the One Whose Name is *Wonderful* (Is. 9.6) *Whom no man hath seen... at any time* (Jn. 1. 18; 1 Jn. 4. 12), *nor can see for He dwells in the light which no man can approach unto* (1 Tim. 6.16)? The answer to this cardinal question of any theology is given by Jesus Christ Himself in the words: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent* (Jn. 17.3).

Proceeding from these words, we may affirm that the knowledge of God is for us Eternal Life, i. e. the alternative to eternal death, and, therefore, imperative. Its possibility is condi-

oned by our likeness to God (Gen. 1. 26) and the presence of Revelation in all its forms, beginning from the knowledge of nature available to all of us (Rom. 1. 19-20) and ending with the coming into the world of the Son of God, the God-Man Person Himself Who is the supreme Revelation (Jn. 1.18) and the access to the knowledge of God.

Therefore, the Pseudo-Dionysius is right when he says that Divine Laws on the one hand, forbid excessive curiosity in the realm of essences surpassing us, since they surpass our knowledge and are inaccessible; on the other hand, they instruct us to study and directly impel us to impart to others.¹

The process of knowing God is, of course, essentially different from rational knowledge for which material objects and the material world as a whole is accessible. Divine Essence is uncognizable; man on his own initiative and by his own efforts cannot "see" God either with his physical or spiritual eyes, as he can material objects. The most sincere and profound aspiration for the knowledge of God on the part of the Prophets, the chosen ones of God, who stood upon great heights of spiritual development, did not find satisfaction or was responded only by the joyous news that God, although inaccessible to knowledge, Himself, knows them and cares for them. *Show me now thy way, that I may know thee* (Exod. 33.13), Moses prayed and received only a relative vision of God's glory (vs. 21-23), for he heard the voice of God saying: *They shall no man see me* (v. 20).

The knowledge of God proves possible only within the bounds of Revelation, moreover, involving in the process of cognition all our spiritual functions in which our likeness to God is realized, that is, not only with the mind, but feeling and will as well.

Even in pagan religions appeal to an object of veneration, which is isolated from the secular environment and placed above it according to the attributes ascribed to it, that is, in accordance with the above-mentioned general definition of sanctity possessed (in this case imaginary), is accompanied by strengthening and heightening of the

vividness of conceptions, the deepening of the emotions roused by them, and intensification of the actions stimulated by them. In religious language this complex of feelings is called reverence. It acquires the greatest intensity in monotheistic religions, Christianity in particular, in which the religious aspiration of an individual is not dispersed among many objects of veneration, but is wholly focussed on the One God, the supreme bearer of holiness, surpassing all human understanding, on *the King of kings and the Lord of lords* (1 Tim. 6. 15), the Creator and Pantocrator.

Here veneration includes as its element *fear* (Ps. 34. 9), *trembling joy* (Ps. 2. 11; Exod. 20. 18-21; Mk. 9. 6) and *devotion* (Is. 6. 8; Deut. 6. 13), but above all awareness of one's unworthiness and baseness (in other words—unholiness), one's weakness before the majesty and might of the One Bearer of holiness (Lk. 5. 8; Is. 6. 5; Heb. 12. 18-24).

It is in people who turn to God with their whole being that the following prophecy is fulfilled: *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me,... saith the Lord* (Jer. 31. 34), for *I will put my law in their inward parts, and write it in their hearts* (v. 33). That is why we may follow the call of the Apostle: *Let us therefore come boldly unto the throne of grace* (Heb. 4. 16), *with a true heart in full assurance of faith* (Heb. 10. 22). Without this reverent striving towards God any attempt to know Him, particularly an attempt to disclose the ecclesiastical conception of God's holiness, would be a boldness as useless as it would be blasphemous, and therefore, fatal (Exod. 3. 5-6; Num. 16. 4-35; Exod. 33. 20; 2 Sam. 6. 6-8; 1 Cor. 11. 27-30).

Thus, the knowledge of God proves to be possible for a New Testament man not through rational and speculative thought, but by means of a complete and total worshipful striving towards God the Father, through the action of the Holy Spirit and the Son of God Who united us with Him, in other words, by loving the Triune God Who always loved us: *He that dwelleth in love dwelleth in God, and God in him, that is why, we love him,*

because he first loved us (1 Jn. 4. 16.19).

Again it would be appropriate to cite here Pseudo-Dionysius' words, wonderful in their exhaustive complexity: "In regard to the super-essence and secret Godhead may we not dare think or say anything except that which is divinely revealed to us in Holy Scripture. For He Himself has informed us well in Scripture that to know and contemplate the essence of His Nature, which is above all, is inaccessible to any being. You will find that many of the theologians have praised Him not only as One invisible and incomprehensible, but unrecoverable and untraceable as well, for there is no one who has ever penetrated into His secret infinity. And yet, God is not incommunicable to anything in existence, because while remaining in Himself, by means of the Ray abiding in Him, He reveals Himself to each being, enlightening him to the extent of his perceptibility, and drawing to Himself holy minds for contemplation, communion and growing in His likeness so far as they are capable, those souls which are aspiring to Him lawfully and decorously; not those which, not taking into account their weakness, with self-assurance seek divine revelation above what was given to them in accordance with their mood, and not those which, as a result of conceding to evil, are sliding down into the abyss, but those which stoically and inflexibly are reaching out to the Ray enlightening them and, through the illumined longing for Him, are rising with holy trepidation in wisdom and reverence."²

Returning, however, to the concept of God's holiness, it may be apt to ask: Does everything said about the knowledge of God extend also to His holiness? Must we, in general, think, say, or know anything about it?

The Word of God gives us a straight answer: Yes, we must, and it is even necessary. *For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy* (Lev. 11. 44; cf. Mt. 5. 48), such is God's command given to the Old Testament people. But addressing the New Testament people who are *elect according to the foreknowledge of God the Father* (1 Pet. 1. 1-2), the New Te-

stament expert in Old Testament Law, in his Epistle to the Hebrews, first stresses the connection of human sanctity with the holiness of God (Heb. 12.10), and then insists on the need of sanctity for each who desires *to see the Lord* (v. 14). Referring again to epistles of St. Peter, we see that he considers sanctity to be the lot not only of each Christian as an individual, but of the Church as a whole, because she represents in herself a

royal priesthood, an holy nation... the people of God (1 Pet. 2.9-10).³

Thus, the holiness of God should be the objective of realization and experience for every Christian (the more so for a Christian theologian), for according to the will of God, His holiness must extend to the spiritual creation, first of all to man.⁴

Archbishop MIKHAIL of Vologda
and Veliki Ustyug
(To be continued)



FOR THE 125TH ANNIVERSARY OF THE DEATH OF STARETS
MOISEI OF OPTINA WILDERNESS

Father Superior of the Optina Wilderness Archimandrite Moisei

The founding of the Optina Wilderness. The Optina Wilderness is situated in the Kaluga Region, several kilometres from the town of Kozelsk. When the Optina Wilderness was exactly founded is unknown. There is a supposition that it was founded by Prince Vladimir the Brave, lover of monasticism, but most likely it was founded by unknown ascetics who had retired there for spiritual contemplation. According to the local tradition, the cloister was founded by a repentant robber, Opta. The Optina Wilderness was cut off from the world by a virgin coniferous forest and the river Zhizdra, as though nature herself had assigned the place for a life of perfect contemplation of God. Evidently round the ascetics there gathered other seekers of ascetic life and a small monastery arose. In this way Optina became one of the oldest monasteries.

History has it that in 1630 there was on the spot a wooden church, six cells and twelve brethren headed by Hieromonk Feodor. Tsar Mikhail Feodorovich granted the Optina Monastery a mill and a plot of land for kitchen-gardens in Kozelsk. In 1689, local boyars, the brothers Shepelev, built in Optina the Cathedral of the Presentation of the Blessed Virgin. But during the Church reforms carried out by Peter I, the mill was confiscated by the treasury and in 1724 the poverty stricken cloister was closed. By the end of the 18th century only three monks remained there to live out their days.

It pleased the Lord, however, to revive the monastery.

In 1795, Metropolitan Platon of Moscow while touring his eparchy stopped in Optina and was enchanted by the beauty of the locality and decided to revive the monastery.

Having decided to establish in Optina a cenobitic monastery, Metropolitan Platon asked the superior of the Monastery of St. Nicholas near Plesnosha, situated to the north of Moscow not far from the Trinity-St. Sergiy Lavra, Archimandrite Makariy, who was a disciple of the great starets Paisiy Velichkovsky, well-known as the translator of the Philokalia from the Greek, to assign a gifted monk for the construction. Starets Makariy pointed out Avraamiy, his gardener, as the only one to whom the task could be entrusted. The meek and humble Avraamiy at first stubbornly declined, but the startsy convinced him that it was the call of God and Avraamiy departed for Optina.

Finding only three very old poverty stricken monks there, Avraamiy returned to Archimandrite Makariy and together they set out to collect funds from landlords in the environment for the poor cloister. Soon Avraamiy brought to Optina two waggon loads of primary necessities. With the blessing of Father Makariy, twelve monks came with Avraamiy from the Monastery of St. Nicholas near Plesnosha.

Within several years Avraamiy brought the affairs of the Optina Monastery into order—closed all the legal cases to its advantage, built a belfry, the Hospital Church of the Kazan Icon of the Mother of God, the cells for the brethren and planted an orchard. According to the behest of Paisiy Velichkovsky and under the guidance of Archimandrite Makariy, Father Avraamiy established a cenobitic monastery.

In 1800, Father Feofan, the disciple and obedientary of Starets Paisiy Velichkovsky, settled in Optina. A man of prayer and an ascetic, he was an example for the brethren, living as he

did according to the behests of his beloved starets.

During the Patriotic War of 1812, Avraamiy, fearing enemy attack, found for the brethren and the Optina belongings a gully with a cave in the dense forest. But happily the war did not touch the cloister.

In 1817 Father Avraamiy died.

The heyday of the Optina Wilderness is connected with the name of the great Optina starets, Moisei Putilov, who became the superior of the wilderness in 1825.

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power (1 Cor. 2. 4).

Hegumen Moisei (Timofei Putilov) was born on January 15, 1782, into a pious family of merchants in the town of Borisoglebsk. He had two brothers, Iona and Aleksandr (monastic names—Isaiah and Antony). All three subsequently became superiors of monasteries: Moisei of the Optina Wilderness (1825-1862), Isaiah of the Sarov monastery (1842-1850), at the time when St. Serafim, the great ascetic of the 19th century lived there; and Antony of the St. Nicholas Monastery in Maloyaroslavets (1839-1853).

Since childhood Timofei was drawn to ascetic life in solitude. When a youth he set out for Moscow where he had a talk about his spiritual path in life with the sagacious Staritsa Dosifeya, who directed him to go to the Sarov monastery. There he received spiritual instruction and blessing upon his ascetic path from St. Serafim himself, and at the age of sixteen left for the Roslavl forests in the Smolensk Gubernia.

In imitation of the desert fathers of Egypt, Moisei spent six days a week in complete isolation, practising the "prayer of the heart" and reading the daily cycle of services; only on Sundays he met with other ascetics for common prayer. Granted by nature with physical beauty, a strong body, good health and vigour, the young ascetic persistently worked to overcome his passions, to acquire the gifts of meekness, chastity, silence and monastic good sense and to learn how to say the Jesus Prayer constantly, under the guidance of experienced startsy who were former disciples and companions of Paisiy Velichkovsky working for their salvation in the same forest. Moisei was also seeking perpetual inner spiritual concentration, the abi-

lity, to be candid in thought, to bear the burdens of other brethren, and a sense of responsibility before God for his own sins and those of others.

Through constant prayer and spiritual reflection Moisei began to comprehend the voluntary and self-sacrificing feat of Christ and gave Him all the love of his young and chaste heart. The 14 years of life as a hermit gradually created in his soul a hidden life in God—that stable spiritual foundation which subsequently helped him to rule the Optina Wilderness with wisdom, self-control, love, humility and bold faith; to raise and strengthen the starethood and to establish genuine Christian relations of the cloister with the world.

The Patriotic War of 1812 forced Moisei to move from the Roslavl forest to Bryansk, to the Monastery of the Dormition on the Sveny River, and then to the Bryansk Wilderness of St. John the Baptist. There he met outstanding ascetics, close disciples and loyal friends of Starets Paisiy Velichkovsky: Feodor and Kleopa and also Father Leonid Nagolkin with whom the Lord bound Starets Moisei later with indissoluble spiritual ties.

In 1821 Moisei visited the Optina Wilderness. At that time its superior, Hegumen Daniil (1819-1825) and Bishop Filaret (Amfiteatrov, later Metropolitan of Kiev) of Kaluga persuaded Moisei to abandon his life of a hermit and found a forest skete near the Optina Wilderness. Moisei obeyed the will of the Vladyka and soon after arrived at Optina with his younger brother Antony and two monks.

For three months the Putilov brothers laboured with inspiration and self-dedication; the pious local residents helped them with money and

labour, and by October 26 a wooden church and three cells were built in the old forest. But there was not enough money to furnish the church and so Moisei set out for Moscow to collect donations. He returned with a cart loaded with church requisites. On February 5, 1822, the skete church was solemnly consecrated to St. John the Baptist and Forerunner of the Lord.

Vladyka Filaret, well satisfied with the activity of Moisei, proposed that he be ordained to the priesthood. But Moisei, who counted on leading a hermitic life again after the skete was built, declined. And only when the bishop reminded him of the Last Judgement at which he would have to answer for his refusal, Moisei humbly consented. The Vladyka ordained him hieromonk and appointed him head of the skete and father confessor of the brethren.

Soon after, in 1825, Vladyka Filaret was transferred from the Kaluga Eparchy to Ryazan. Before he left Kaluga, Bishop Filaret called Moisei to give him his parting blessing and appoint him father superior of the Optina Wilderness making his younger brother, Antoni, head of the skete.

There never was such an obedient head of the skete as the young monk, who had just turned 30, proved to be. He undertook nothing without first asking the blessing of Father Moisei who was for him not only a friend and brother, but a father and spiritual staret.

Bishop Grigoriy (Postnikov, subsequently Metropolitan of St. Petersburg; † 1860), was appointed to the Kaluga Eparchy to replace Bishop Filaret. He was a man with a wide range of interests and of lofty spiritual life, who estimated Father Moisei correctly; in 1826 he confirmed the appointment of Father Moisei as Father Superior of the Optina Wilderness. The bishop always consulted Father Moisei before issuing orders regarding the Optina Wilderness.

Father Moisei, with exceptional spiritual inspiration, began improving the monastery and the skete. Under him the Cathedral of the Presentation of the Blessed Virgin was greatly enlarged, two side-chapels were built on with covered porches, an annex was built to

the hospital church, a new church was built for the refectory and dedicated to St. Mary of Egypt, the cemetery for the brethren was laid out and a church built, and the whole monastery was surrounded by a stone wall with seven majestic towers. A second storey was added to the two houses with the brethren's cells. Seven new buildings for the brethren were built with a new refectory. Eight new buildings with three wings were built for guests. For the first time the monastery had two stables and a cattle-yard, as well as kilns for bricks and tiles. Near the monastery a mill was built and several outhouses. Father Moisei had the farm improved to make hay and catch fish, enlarged the fields and orchards, and built a fine apiary.

All this maintained the monastery and the skete brotherhood whose number grew from 40 to 300, as well as numerous pilgrims and beggars.

For the first time a large library was created to which Father Moisei donated about 2,000 books and valuable manuscripts. The monastery sacristy was greatly enriched, the churches were newly painted with murals, and new icons in frames appeared in the iconostases.

The meek, cordial and loving superior was renowned for his selflessness and ascetic life, this drew pilgrims to the Optina Wilderness who lavishly donated to the monastery helping Father Moisei to make improvements in the cloister and adorn the churches.

Father Moisei's ascetic life and his organizational and managerial gifts were highly esteemed by his contemporaries, among them Metropolitan Filaret of Kiev and Metropolitan Grigoriy of St. Petersburg.

Father Moisei himself was a spirit-bearing staret and understood well the necessity of staretshood. He reestablished spiritual contacts with the great Starets Leonid, whom he deeply revered and loved. In response to Father Moisei's repeated invitations, in 1829 Starets Leonid at last arrived at Optina Wilderness. Six of his disciples came with him.

Sister ELENA

(To be concluded)

The Sacrament of Penance

The Order of Confession

There are a wealth of examples in the history of the Church of how holy ascetics by the will of their hearts came to profligate cities and on the strength of their spirit set on the path of repentance, sinners who subsequently cleansed their souls with labours to such an extent that they also became saints. We, who call ourselves Christians, have no right to be indifferent to, be irritated by, or be malicious toward the unfortunates who are perishing in sin. Vices are uprooted not by vile reprimands but by great compassion, patience, and even silence at times. The most we can do to help such unfortunates is to pray for them with tears and in the belief that what is impossible for us is possible for God. O Lord, we do not know how to do good unto our neighbour. Forgive us, sinners!

Never forget that "words edify, but examples attract", and that evil is never uprooted by evil. Sometimes it is easier to do a good deed, to furnish substantial assistance to someone in need than constantly to accord attention, avoid conflicts, refrain from a biting remark or a word that could insult our neighbour, to console a person in his sorrow, give good advice to a person in a plight or in danger, repay evil with good, not take vengeance, not vex others, or forgive affronts from the heart. Are we always inclined to perform such acts of charity?

No, Lord! The opposite is more likely the case. We feel uncomfortable and ill at ease with the sorrowful. We try not to ruin our disposition by associating with them. We become annoyed if a person takes too long to get out of his state of dispiritedness. If we meet a person in a plight we either pass by indifferently or gloat, saying: "He hasn't had enough, let him suffer some more." We do not forgive our neighbour the least offence against us, and seek vengeance. Nor do we have fear of God here; we are more fearful of unpleasantness for ourselves.

Let us repent unto the Lord, Who penetrates our souls with His gaze: "Lord, forgive us our hardheartedness! Send into our cold hearts

the spark of love and compassion for people! Help us to remember that even without us there are many people who wish to offend and insult their neighbour and do evil unto him. But we, Lord, want to learn to pity our neighbour, to have compassion for him. Help us daily to take away a little from the huge mountain of human suffering and add to the small hill of human joy."

Joy comes to a person from purity of heart, from his involvement in Divine acts. *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8). The heart is the source of all movements of the soul. If they are pure, selfless and honest, kindness of the heart becomes a special virtue. But spiritual virtue does not appear in the heart right away. It emerges gradually, as the heart becomes enriched with humility, lamenting our sins, meekness, Divine truth and charity. It is as soon as one of these virtues appears that purity arises. Those pure of heart do not know artfulness and spend their lives chastely. In their hearts they prayerfully come before God; in their hearts, they create a living union with Him, and with their hearts they feel the presence of Christ.

"The heart," says St. Simeon the New Theologian, "is made pure not by one, or two, or ten virtues, but by all of them together, by their having fused into a single virtue." For this reason the faithful contemplate purity in Divine Revelation, in divine service, in Sacraments and the prayers of the Church, and they teach their hearts to rejoice in this purity.

We do not treasure the purity and beauty of life when we fail to observe feasts as the Church teaches us, or when we violate fasts. In sinning with our "will and reason", we give a place in our hearts to intemperance, indulgence in impure thoughts, and prejudice and unfaithfulness in life. These sins do not let us see the beauty and purity of the life of the Kingdom of God and impoverish us spiritually.

Keep thy heart with all diligence, the wise Solomon exhorts us, *for out of it are the issues of life* (Prov. 4. 23). A holy and chaste life has as its source God, Who reveals Himself through a pure heart. And a sinful, impure life has as its source the same human heart,

Continued. For the beginning see *JMP*, 1987, Nos. 5-9.

but a heart that has lost a living feeling for God and has become alienated from Him. *When the wicked spring as the grass, and when the workers of iniquity do flourish; it is that they shall be destroyed for ever!* exclaims the prophet David (Ps. 92. 7). A sinful life is alien to God, for He does not sow sinful inclinations, impulses or intentions. They emerge contrary to His will, as a result of the abuse of spiritual freedom.

The heart-knowing Lord urges us to be mindful of this, when He says: *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness* (Mk. 7. 21-22). Impurity of heart is revealed in all of this, for the paths of the Lord never elbow out the paths of freedom. These states are liable to God's Judgement, which cleanses His garden of them. And if the paths of the Lord, including the way to (the) anger (Ps. 78. 50) of God, are not to destroy our lives, we must repent unto God with great tears and contrition, beseeching together with David the psalmist: *Create in me a clean heart, O God* (Ps. 51. 10).

Whence, then, comes sinful impurity of heart, if we are created in the image and likeness of God, and God is pure and most holy? It comes from the devil, who is referred to in Scripture most frequently as the "unclean spirit", and in ecclesiastical prayers as an alien, foul and loathsome spirit. After his fall from God, this impure spirit became a vessel of all impurity, sin and defilement. He initially infected the hearts of the first people with his impure breath, having inclined their being to an impure way of life. As a consequence of the Fall, impurity acquired in them the force of inherited ruin, and deeply penetrated their hearts. Saints attentively observed the movements and thoughts of their hearts. At times they would sense a sort of swell or storm of evil, foul and blasphemous thoughts. And the force of this storm was sometimes so great that some of them, having risen to the summit of purity and sanctity, would impetuously fall into the sin of impurity. Despite our frequent prayers, the grace of the Sacraments, instruction in the word of God, and also the punishments which God visits upon us for sinful impurity, it nonetheless remains in us, too; it lives with us and frequently reveals itself with particular impudence and shamelessness. Let us repent unto the Lord for this: "Be merciful, God, to us, sinners, and forgive us!"

Enticing thoughts, especially lecherous and abusive ones, are the most dangerous for man's purity of heart. Every Christian must struggle

against them so that the light of Christ might shine in him as Abba Isaiah says.

To enticing thoughts belong notions, images, suppositions, intentions, desires, and reminiscences, which come to mind against a man's will. That is why at Confession one must repent not only of deeds done, but of thoughts which led or may lead to sin.

Experienced and pious ascetics have defined three sources of our thoughts: God, the Devil, and ourselves.

Thoughts from God come to us when He grants us His grace in the Sacrament of Baptism and enlightenment through the Holy Spirit in Chrismation; when in our daily lives, He fills us with desire to cognize higher truths, and at the same time edifies us with salvific contrition that we have succeeded little in this or, because of our unconcern, were distracted by vain things, and when He reveals heavenly mysteries to us and turns our will and intention to spiritual perfection and transfiguration. A Christian receives this gift of good thoughts empirically in the Sacrament of Penance which also vanquishes in the soul evil counsels and shuts the mouths of evil spirits.

Thoughts come from the Devil when he seeks the fall of our souls, tempting us with secret enticements and dreams of the sweetness of vices, by subtle cunning falsely representing evil as good and transforming himself before us into an Angel of Light.

Thoughts born of ourselves arise when we recall what we are doing, what we have done or have heard (St. John Cassian of Rome).

According to Bishop Ignatiy Bryanchaninov: "In the thoughts and feelings of fallen nature, goodness is mixed up with evil, while demonic evil is often masked as good," though acting openly at times.

We are often enslaved by our thoughts. They enter our consciousness imperceptibly, hindering the right and tranquil flow of thought with out-of-the-way recollections, images and notions. Such thoughts are especially harmful during prayer at home or in church. Being extraneous they impede prayer and we hurry to finish it.

What are the causes for this? First of all the lack of discipline in our consciousness, for we are not used to keeping to the task at hand. Not only this. There is also demonic power which tries in every possible way to defile our minds and hearts, to deprive us of clarity and purity of thought, and to enslave us by its power, in order to draw us away from God. And very often, unaware of this, or worse still, not wishing to realize it, we become the toy of the evil power.

The Orthodox Church has worked out a reliable and tested way of cleansing the heart of seductive thoughts. But we often forget the need and possibility of fighting them. We have become so attached to worldly wisdom and concerns of the flesh are so far removed from spiritual life, that we no longer consider evil these destructive powers, which in the meantime are mercilessly destroying the blessings given to us by the Lord. In order to enter the haven of peace and tranquillity of the heart, every Christian must tear himself away from the endless bustle of worldly life, must consider the immortality of his soul and look after its moral purity. A pure heart is the wedding garment of which the Lord speaks in His parable (Mt. 22.2-14), and every man dressed in it can truly partake of the heavenly meal and Eternal Life.

Usually the time of fasting is a grace-filled period when we can curtail a little our vain concerns for worldly well-being, if only we give the least bit of attention and strength to our poor, neglected, hungry and cold souls; if only we try to understand what is taking place in our hearts and who seduces them.

According to the teaching of the Holy Fathers, when an evil thought enters a man's soul, it appears sweet, and, by gradually getting engrossed in it, destroys it. If the thought is not expelled by prayer, tears, abstinence and vigilance, it becomes an inescapable trap for the soul.

There are eight vicious trends of thought: gluttony, fornication, greed for money, anger, dolefulness, despondency, vanity and pride. These influence us independently of our will. But we have power to struggle against them, to accede or not to their pressure.

In this way evil thoughts rise in the soul and strive to capture man's heart. But, after mastering the heart, they "grow out of it, penetrate through the flesh and appear outside" (St. Basil the Great).

The appearance in man's consciousness of seductive and sinful thoughts is called *prilog*, that is to say simply, reminder. The Enemy seems to tell us to do this or that. *Prilog* in essence is sinless and does not deserve praise or condemnation. Only when it awakens in a man's soul a definite attitude towards itself does it "retard the soul and prevent it from drawing nearer to God and vanquishing sin" (St. Macarius of Egypt).

A sinful thought becomes established in a man's soul as soon as he begins to notice and ponder over it. In this case, the man does not repulse the thought, does not drive it away by "constant acts of prayer to God in the heart and pure thoughts filled with tenderness" (St.

Isaac Syrus), but permits it to remain in the consciousness even though he does not accept it. This moment in the soul's condition is called by the Fathers of the Church "combination" or "marriage" and the soul is not always sinless.

When a person becomes partial to a thought abiding in his soul and feels ready to follow it up, then there takes place "composition" or "friendship" with the thought, that is, acceptance of it and a pleasant union, a spontaneous conversation with it. Two paths lead out of this state. After a temporary inclination to the thought, a Christian, recalling God's will for him, may repent and confess his mental sin, asking for His help to overcome the sinful inclination. The other path opens, according to St. Gregory the Sinaite, when "a man willingly accepts the thoughts the Enemy has infused into him, agrees and becomes friendly with them; then, overcome completely, he no longer resists them and decides to do everything according to their suggestion." This is obviously a sin.

If a thought takes complete possession of a man's heart, fuses with it, destroying its good order, there takes place "enchantment" or *ass*. St. Ephraem Syrus says, "a forced unwilling enticement of the heart which is obsessed by bias and an old habit." But even in this case, the heart captivated by a notion can become free of it with God's help. Sometimes, however, a heart strongly enticed by vile thoughts cannot easily resume its good order.

And, finally, the highest degree of captivity of the soul by sinful thoughts is called "passion". "Passion is an attachment to the notion infused by the Enemy and a constant pondering over it and dreaming" (St. Ephraem Syrus). An evil thought which has gained a firm hold of the soul through passion, becomes the morality of a person. It is possible to get free of this state by repentance, good deeds, and constant struggle with passions.

This struggle strengthens in a person the desire and resolution to oppose the thought, and confirms in him inclination to kill the passion, to eradicate the very causes of its appearance. One who, from the very beginning, repulses firmly and resolutely a thought, puts an end to all the rest immediately.

Gluttony is overcome by abstinence; fornication, by love of God and attraction to future blessings; anger, by kindness and love for all; dolefulness, by spiritual joy; greed for money, by helping the poor; depression, by patience; firmness, and gratitude to God; vanity, by secret acts of virtue and constant prayer with heartfelt condition; pride, by trying not to censure and humiliate anyone, as the Pharisee

id and by self-abasement as the one least worthy among men.

Thus, being Christians, we must attend to the state of our souls and guard them against vile thoughts. But the trouble is we do not do so sinning as we do by our inorderly life, by not standing guard over our hearts' moods and by not striving for penitent purification. O Lord, forgive us our utter carelessness in the cause of the salvation of our souls!

And so, cleansing ourselves through repentance, let us be, according to Abba Stratigus, "gatekeepers of our hearts" and in order to prevent strange thoughts from entering into them, let us constantly ask: "Are you ours or from the Enemy?"

All of us without exception are subject to lascivious and impure thoughts, enjoying them and implanting them in our hearts. We look with lust at pretty faces, we attend to foul language, are engrossed in love dreams, attracted by alluring motions, indulge in flirtation, philandering and pandering; expose ourselves to excesses in food, sleep too much, admire seductive pictures, postcards and photographs; don clothes that expose most of our bodies; make obscene jokes, and nourish lust in ourselves. O Lord, forgive us, sinners!

When many thoughts beset us and we do not know how to repulse them, let us remember

the words of the faithful ascetics. One ought not to struggle with all the thoughts but first rise up against one, and gradually the others will be subdued too.

Sinful filth is washed away by tears of repentance, when the sinful heart is really ashamed of what it has done, and feels pain at losing communion with the Lord, and fears dying with the unrepentant sin. Woe to us poor, unfortunate sinners, who lack purity of heart and are unconcerned about it, wallowing in the mire of despotic passions. O Lord, we are ashamed, and full of fear and pain; forgive us, sinners!

From this moment of repentance let us resolutely promise the Lord to cleanse our hearts by means given to us by our Church and the Holy Fathers, and as a cure accept without murmuring any grievance or constriction sent to us by Divine Providence, for we are all gravely ill spiritually.

Each of us must labour indefatigably throughout our lives in order to acquire a pure heart; so that, God forbid, we might not die with an impure and sinful heart, for awful are the words of the Lord: "You shall be judged as I find you."

A. I.,
Archpriest GENNADIY NEFEDOV
(To be continued)



Kievan Char

Arranged by N. Nosov

Troparion for the Protecting Veil of the Mother of God

Maly Znamenny Chant
Harmonization by A. Kosolapov

Днесь, бла-го-вер-ни-и лю-д-и-е, свет-ло-празд-ну-ем, о-се-ня-е-ми
Тво-им, Бо-го-ма-ти, при-шест-ви-ем, и к Тво-е-му вз-и-ра-ю-ще
Пре-чис-то-му об-ра-зу, у-миль-но-гла-го-лем: по-кры-й нас чест-ным Тво-им
по-кров-ом и из-ба-ви нас от вс-я-ка-го зла, мо-ля-щи Сы-на
Тво-е-го, Хри-ста Бо-га на-ше-го, спас-ти ду-ши на-ша.

Prokimenon at Matins, tone 4

Znamenny Chant

По-мя-ну и-мя Тво-е-во в-ся-ком ро-де и ро-де.
В-ся-кое ды-ха-ни-е да хва-лит Гос-по-да.

LITURGICAL PRACTICE

THE 1987 OLD BELIEVERS CHURCH CALENDAR

Riga, 1987, 108 pp., illustrated

The Old Believers Church Calendar for Old Believers without the priesthood is published by Supreme Council of Old Believers in the Lithuanian SSR (Vilnius) in conjunction with the leading Pomorye communities—the Riga Grebenshchikovskaya, Moscow and Leningrad communities, and also with the Moscow Old Pomorye Transfiguration Community of Feodosiyites.

The calendar opens with an introduction by I. I. Egorov, Chairman of the Old Believers Supreme Council in the Lithuanian SSR, entitled "For the 70th Anniversary of the Soviet State" (pp. 3-4). The point is made in it that the Decree on Freedom of Conscience proclaimed by the Soviet government in January 1918 provided the Old Believers Church an opportunity to lead a normal religious life, educating the faithful in the spirit of patriotism and a correct understanding of their Christian and civic duty.

Featured on pp. 5-29 is a Menaion, which is followed by a list of the names of saints in alphabetical order (pp. 30-33) with their feast days designated.

The article "On Spiritual Mentors" (pp. 34-38) by I. Ivanov (Riga) traces the tragic events of the schism in 17th-century Russian Church history which impelled the adherents to the old rites to give up the hierarchic ranks.

The article "The Days of the Week and Their Importance for the Christian" (pp. 38-41) by P. N. Khvalkovsky explains to which holy person or event each day of the week is devoted and how the Christian should spend it.

The section "Sermons and Edifications" contains a note "On the Date of the Nativity of Christ" (p. 41), "Sermon for the Dormition of the Most Holy Queen and Mother of God" (pp. 41-42), and a note "On Our Conscience" (pp. 42-43).

The section "For Peace" features the "Statement of the Heads and Representatives of the Christian Churches and Religious Associations in the USSR" of March 31, 1986 (pp. 43-44) and "The Chronicle of Peacemaking."

The section "From the Works of the Teachers and Fathers of the Church" includes "The Third Oration" of St. Gregory the Theologian (excerpts) (pp. 44-47) and "Excerpts from the Patristic Books Against Drunkenness".

The section "Church History" offers an article by M. I. Chuvanov (Moscow), Chairman of the Moscow Transfiguration Community of the Old Pomorye Communion, entitled "Feodosiy Vasiliev" (pp. 48-49). The article was written for the 275th anniversary of the demise of the prominent religious writer.

The article "The First All-Russia Congress on Public Education of Pomorye Old Believers" (pp. 49-51) by F. T. Kupriyanov, Chairman of the First Daugavpils Old Believers Community, is also dedicated to a jubilee—the 75th anniversary of the publication of the "Transactions" of the congress, which was held in July 1911 in the city of Dvinsk (now Daugavpils).

In the report "For the Publication of New Theological Books" (p. 57), I. I. Egorov points out with satisfaction

that a new stage in the publishing activity of the Old Believers Supreme Council in the Lithuanian SSR has begun thanks to the establishment of business relations with the Publishing Department of the Moscow Patriarchate. The facsimile publications "The Service of Holy Easter", "A Collection of Znamenny Chants" and "The Office of Burial" were a result of joint work.

Of interest is the item by F. Danilov (city of Millville, state of New Jersey, USA), entitled "The Conference of Representatives of Old Believers Communities in the USA" (p. 57).

The article "The International Study Church Conference Devoted to the Millennium of the Baptism of Russ" (July 21-28, 1986, Kiev) (pp. 58-59) by I. Mirolubov merits attention. The Old Believers Church of the Pomorye Communion was represented at the conference by the spiritual mentor Ioann Mirolubov (editor of the Old Believers Calendar) and editorial office employee E. M. Mirolubova.

The section "Christian Liturgy" includes "The Church Service Rule for Sundays and Feast Days of 1987" (compiled by V. V. Shamarin) (pp. 68-100), daily prayers (pp. 101-104), "Reading the Psalter for the Dead" (p. 104), a 25-year Easter Cycle (p. 106), and the Church Slavonic alphabet (p. 107). Liturgical materials are preceded by the "Short Dictionary of Church Slavonic" (p. 63).

In keeping with tradition, the calendar is adorned with original illuminations and tailpieces.

S. Matsnev



THE CHURCH OF THE KAZAN ICON OF THE MOTHER OF GOD
in Kolomenskoye, Moscow; 17th century

PUBLICATION
OF THE MOSCOW
PATRIARCHATE